THE

LATTER-DAY SAINTS
MILLENNIAL STAR

VOLUME 2

A PHOTOMECHANICAL REPRINT OF THE ORIGINAL

(Original at the Utah State Historical Society)

PRICE $7.00

MODERN MICROFILM CO.
BOX 1884
Salt Lake City, Utah

GEORGE E. MAYCOCK

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 1. MAY, 1841. VOL. II.

CONTENTS:

Reply to the Athenæum 1
Imposition 5
Methodism in Trouble 6
Nauvoo 7
Remarkable Prophecy Fulfilled 8
Latest from America 9
Editorial Remarks 9
Communications 10
Poetry 16

REPLY TO THE ATHENÆUM,

BEING AN EXPOSITION OF THE IGNORANCE AND FOLLY OF MEN WHO OPPOSE THE TRUTH.

In the *Edinburgh Intelligencer* of April 7th, there is an article taken from the *Athenæum* on the subject of the Book of Mormon and the Latter-Day Saints. This article fills several columns of fine print, being mostly taken up in extracts from the Book of Mormon, &c.

The writer, after copying the title-page of the book, observes, "Here is a pretended revelation so absurd, so puerile, that it would seem unlikely to impose on the most ignorant and uncivilised, which has found thousands of followers in England—has been adopted by a party sufficiently numerous and wealthy to support a periodical called the *Millennial Star*—and has so far advanced in organization as to possess synodical conferences, local councils, and a general assembly!

> Can such things be,
> And overcome us like a summer cloud,
> Without our special wonder?"

We answer, No. For Isaiah the prophet speaks of the Book of Mormon and the work connected with it as being "A MARVELLOUS WORK AND A WONDER." See Isa. 29. To this bear all the newspapers witness!

The writer next introduces several lengthy extracts from the said book,—compares it with Mahomed,—pronounces the whole a base forgery,—and brings in the imposter Matthias, who lately figured at Sing Sing, near New York, and would fain leave the impression that he (Matthias) was connected with the saints. A more false and wicked insinuation was never penned by man, or instigated by satan, the father of lies. Matthias had no more to do with the saints than he had to do with the *Athenæum*.

After many ignorant and unjust remarks, the writer proceeds to find fault with Mormon, for mentioning the compass of Nephi several hundred years before the discovery of the needle's polarity.

The ignoramus seems not to possess the knowledge of the fact that the compass is supposed by many learned men to have been invented in Egypt, and well known to the ancients; and that it is a matter of authentic history that it was used in early times to traverse the deserts of Arabia and Africa. [See Mr. Davenport's works on electro-magnetism, lately published in New York.]

But, be this as it may, it has no bearing upon the subject of the compass of Nephi, spoken of in the Book of Mormon: for the book tells us expressly that

the Lord prepared the said compass, and that it was not invented by man.

It would be presumption indeed to say that the Lord had no knowledge of the needle's polarity until some man discovered it and taught it to him.—Query. Who taught the Lord the art of ship building?—[See the plan of the Ark as given to Noah.]—Who taught the Lord to be a tailor?—[See the account in Genesis, where the Lord God made coats of skins for our first parents. From whom did the Lord derive his knowledge of architecture? [See his plan of the Tabernacle and also the Temple.]

From whom did he obtain education, for he wrote with his own finger?

Or who taught him the trade of stone-cutting, that he might hew out the two tables which Moses broke?

If man originated all these things, and then taught them to the Lord, then perhaps He is indebted to man for his knowledge and skill in preparing the compass of Nephi!

The *Athenæum* sets it down as a sure mark of forgery that the terms Christ—Jesus—Alpha—Omega, &c., should occur in a work translated from an ancient American record, seeing these are *Greek* terms. A more ignorant objection than this can scarcely be imagined. What! must a translator enter into the origin of words; or must he use them as they are in common use, without regard to their derivation? Must an English work of the nineteenth century avoid all terms except those which were originally English, all which, though now in English use, have been borrowed from the Greek, Latin, Italian, Spanish, French, German, Hebrew, Egyptian, Chaldeic, Arabic, and a hundred others?

Certainly a translator would find but a barren language indeed. English literature is almost entirely made up of words adopted from other languages. The ancient dialect of the English was a barbarian jargon, barely adapted to the use of the unpolished natives in the common concerns of life. It had no literature until the light of science, civilisation, and Christianity, in its progress westward, dawned upon the remote island of Britain—dispelled the darkness, polished the rough manners of the natives, and enriched the language by degrees, by the introduction of an almost numberless variety of words borrowed from the languages of various nations, who had in turn stood foremost in the ranks of polished life.

Among the terms thus introduced were those of Christ, Jesus, Messiah, Alpha, Omega, Jehovah, God, Baptise, Sacrament, Bible, Testament, Confirm, Apostle, Disciple, Prophet, Evangelist, Pastor, Deacon, &c. &c.,—none of which were originally English, although now in as common use, both in America and England, as any English words we have. Now, in translating the Book of Mormon from the Egyptian into modern English, all these, and a thousand other words and names, must be avoided, or it will be considered "*all a forgery.*" In other words, a translation of Egyptian into English must be Egyptian still! and be entirely unintelligible to the millions for whom it is designed. The word compass, for instance, must be "*Liahona,*" and the honey-bee must be called "*Deseret.*"

All the Saints, and all the Methodists who have opposed them, are now set down as fools, because they have not discovered these "sure and certain marks of forgery," viz., that the Book of Mormon mentions the name of Christ in an English translation! Having made this denunciation, this giant in literature congratulates himself and us with the sure expectation that the work is effectually detected and overthrown!

How it is that the *Athenæum*, the *Edinburgh Intelligencer*, and a Preston paper, and some others professing a high literary character, should have imposed upon themselves and their readers, and exposed their own ignorance and folly by giving publicity to a piece so fraught with weakness and inconsistency, it is difficult to imagine. But so it is; and this is but another proof that on religious subjects men have lost their reason, and gone mad; the firm and fixed traditions

of men having long since taken the place where reason and thought should reside without a rival.

After quoting largely from the Book of Mormon, and criticising its language, the *Athenæum* remarks as follows:—

"Enough has been said to show the nature and character of this extraordinary forgery. Had its success been confined to America we might have noticed its history briefly, as a strange example of the aberrations of the human mind; but it is making rapid progress in England, particularly in the manufacturing districts, and it is also spreading in Wales. Furthermore, its converts are not made from the lowest ranks; those sought for and obtained by the Mormonite apostles are mechanics and tradesmen who have saved a little money, and who are remarkable for their moral character, but who are exposed to delusion from having, as Archbishop Sharpe expresses it, 'studied the Bible with an ill balanced mind.' We feel it therefore a duty to expose the origin of the imposture, and give some particulars respecting its authors, which we trust will be of service in preventing the spread of the delusion."

It then proceeds to give the usual catalogue of lies and fables which are connected with the old Spaulding story, and which have been published and replied to, and republished and replied to for several years, both in America and England, till at length they have ceased to be noticed, or to have any effect among friends or enemies. Indeed, most of those who embrace the doctrine of the Saints have read the old Spaulding story and all the other concerns about money digging, before they joined the society. If our enemies wish to oppose us they must bring something besides these old fables, for they have been sufficiently tried, and found unsuccessful.

However, each succeeding edition of these "old wives fables" has something fresh added to it, which the lovers of falsehood suppose will answer their purpose better and better still.

For instance, the *Athenæum* has given us an edition with this addition, viz., that Spaulding's Romance "was lent to S. Rigdon." The former editions, we believe, only venture a presumption that S. Rigdon might have seen Spaulding's Romance. So that, upon the whole, we would recommend this Athenæum edition, as the best calculated to answer the purpose of all who wish to stop the truth, by the circulation of falsehood, of any we have ever seen. There is also another lie which is well worth the attention of all lovers of slander and falsehood, viz., that the Saints are commanded in the Book of Mormon to have a community of goods. There is no such commandment in the Book of Mormon, but only an historical allusion to the fact that they did some times have a community of goods in ancient times; but it is well known, both at home and abroad, that the Latter-day Saints have no community of goods.

The words "total immersion" are also used by this learned critic. We are so unlearned that we hardly understand his meaning, or where total immersion differs from the baptism which is practised by that sect to which the editor belongs: perhaps they may immerse the thumb, the arm, or the big toe, and then inform their flock that they have been "buried with Christ in baptism." Romans 6th.

We are next informed that the Saints have a book called the Book of Doctrine and Covenants, which is kept secret from all but such of the members as can be depended on. This is another ignorant blunder. The book referred to was published to wicked and righteous, as far as it would go, till it was out of print, so that at this time it is impossible to supply even our own elders and Church officers with a copy, until re-printed.

He says, "In this work the demand for money meets us everywhere," and then proceeds to give a few garbled and misquoted extracts, touching our temporal affairs as a colony, and seems to wonder that the Saints should use money in purchasing lands, printing the Word of God, building houses, &c., as though

a prophet or apostle never mentioned money in the whole Bible. Indeed we suppose he never read the prophet Isaiah, which says that they shall come with their silver and gold to Zion.. Moses and the prophets, and Jesus and his apostles, speak more about money and property than about any other subject whatever. But this editor seems to think it strange for God to give a revelation on the subject of money!

We are next informed that in 1831 the Saints commenced a settlement in Missouri; that about two years after, the other inhabitants of the state took up arms against them, and a sanguinary civil war raged for nearly five years, after which (the Athenæum says) TRUE BILLS FOR MURDER were found against some of their apostles and leaders, particularly Parley P. Pratt, the editor of the *Millennial Star*, and that the Saints were EXPELLED FROM THE STATE OF MISSOURI, and have finally settled in the state of Illinois, and founded three towns.

A strange ignorance of the rights of man, as guaranteed by the American institutions, is here betrayed by the writer.

First, he informs us that the other inhabitants of Missouri made war upon the Saints for five years. This is as much as to say they became MURDERERS, ROBBERS, PLUNDERERS, &c., of the Saints, and next informs us that these same murderers, who made war upon the Saints, sat in judgment upon P. P. Pratt and others who defended their wives, children, houses, and homes, in this "war," and found bills against the said patriots for MURDER!! Next, he says, these same Saints were expelled from Missouri. Now, as the editor of the *Athenæum* is a literary character, who professes great intelligence, as also is the *Edinburgh Intelligencer*, will they be so kind as to tell us by what law part of the citizens of an American state make "war" upon other citizens of the same state? Secondly, by what law self-defence is construed into murder? Third, by what *law* the citizens of one state are EXPELLED to another?

Or, to suppose a plain case—suppose the inhabitants of Edinburgh were the owners of the lands and houses of the town and vicinity; that all the estates were theirs by an undisputed title, obtained from the highest authorities of England by fair purchase; suppose these people were all Methodists and their neighbours were Roman Catholics. These Catholics drive the Methodists out of Edinburgh, and finally out of Scotland into England—rob them of millions—take forcible possession of their lands—burn part of their houses, and occupy the remainder—and finally kill some scores of them, and imprison others, on pretence that they had aided in the defence of their firesides, wives, and children; and that this defence should be called *murder*. Such would be the true state of the case as it transpired in *Missouri*, and as published in the American papers in all parts of the republic. If the English editors are ignorant of this, they are wilfully so, for almost every paper in America has given details of that horrible persecution, which has called forth the sympathy of all parties, both political and religious. Even public meetings have been held, both in New York and several other large places, on behalf of the suffering, persecuted, and exiled Saints.

These meetings were composed of editors, clergymen, statesmen, governors, merchants, lawyers, &c., nearly all of whom were unconnected with our society. The proceedings of these meetings have been extensively published in the political papers.

Besides all this, the whole matter has been two several times before the American Congress, with an overwhelming degree of testimony, and this memorial and its accompanying documents printed at the expense of government, by order of the last session of *Congress*. Indeed, the said Parley P. Pratt, whom the *Athenæum* accuses of MURDER and of an underhanded escape from justice, has since his escape from prison

stood before the Senate and House of Representatives at Washington, and before his Excellency the President of the Federal Government, with an application for the whole Missouri affair to be investigated, and the wrongs redressed according to LAW. These are public facts well known to the world, being not only published in the newspapers, but several different authors have published each a history of this persecution. One of these, a work of 216 pages, is now extensively published in England, and may be had at the book stores in Manchester; it is entitled "A History of the late persecution of the Latter-Day Saints in Missouri," &c.

Now with all this information before the public, it is downright wickedness [illegible] that causes editors in this county to speak of this awful affair in a point of light so unjust, so disgraceful to humanity. No doubt if such men had the power they would burn men to the stake, in order to compel their thoughts to run in the channel which popularity may happen to dictate.

These men have now to learn that they have men to deal with who never yet feared the face of mortal since they were put into possession of the knowledge of the truth; and who will expose their folly and absurdity whenever they attempt to oppose the truth with such foolish imaginations and wicked lies. But to return to our review. This literary hero next observes that we have a town in Illinois which we call Nauvoo, and which we "have the hardihood to assert is derived from the Hebrew."

What does he mean by hardihood in this sentence? If he is so ignorant as to think Nauvoo is not Hebrew we pledge ourselves to prove the fact by quoting the original, chapter and verse.*

As he has been so kind as to inform us that the Saints in England deposit their stocks in the treasury of the sect, will he inform us who the treasurer is!!

* נָאוֶה "*They were beautiful, adorned.*"

225th page of Joseph Samuel C. F. Frey's Hebrew and English Dictionary, published by George Wightman. London, 1839.

We had like to have forgotten to notice the story of Mr. Smith being a money-digger. What! a clergyman dig money! "Can such things be without our special wonder!" Very few of them would dig either money or potatoes. No, indeed, not they. Some poor man must dig all the money and potatoes for them. But Mr. Smith, it would seem, is an honourable exception—a pattern of industry. Would to God that others would follow his example, and dig for a livelihood. The widow, the orphan, and the labouring poor would then have less cause of complaint.

We are next told that 44 persons have emigrated from Preston to our colony in the last three weeks. Astonishing! What! forty-four? We would inform the gentleman that near one thousand persons have emigrated within the last few months, and that thousands more will go soon.

Next follows some remarks on the hymns of the Latter-Day Saints. These are said "to be destitute of grammar, sense, or rhyme;" but we would only say that our hymn book is becoming extensively known, and the hymns will speak for themselves. A mere glance at our hymns will show the above remark to be entirely unfounded.

We must now close by informing the public that we have a quantity of the tracts on hand entitled "A reply to Mr. Bush," which will entirely refute the statements of the *Athenæum* and other papers, in relation to the origin of the Book of Mormon and the rise of this Church. We will therefore (to use the style of the Chinese) caution the public that if they remain in darkness, and continue to believe a lie, IT IS THEIR OWN FAULT.

QUERY TO EDITORS.—Gentlemen, will any of you venture to give your readers both sides of the question, by publishing the foregoing reply? We fear you will not.—ED.

IMPOSITION.

From a small tract which we have just perused, purporting to be printed and published at Nottingham, by one T. Kirk, we learn that there is a monthly

periodical published somewhere, entitled "The *Christian Messenger* and *Reformer*," and devoted to primitive Christianity.

In this *pious* periodical it would seem there is an account of the Latter-Day Saints, collected from the book of E. D. Howe, of Painsville, Ohio, U. S.

This account, as published in the *Christian Messenger*, is made up of the most abominable lies and misrepresentations ever penned by man from the inspiration of demons. Indeed it is just such a piece as might be expected from the works of Howe, Hurlbart, Campbell, and Old Deacon Clap, for these were the men associated in the getting up of the notorious work entitled "*Mormonism Unveiled*," which is the work from which the *Christian Messenger* extracted its catalogue of lies.

If any one wishes to read the character of this company, and the circumstances which gave rise to their lying publication, they will find it in plain terms in a tract published by us, entitled "Plain Facts, in answer to Mr. Bush," &c., price three-halfpence.

If there were any arguments brought forward by the *Christian Messenger* we would gladly answer them; but as they seem to be utterly incapable of argumentative or doctrinal proof against the Saints, and have no other weapons but lies and slander, we find nothing to reply to, and shall therefore let the thing pass without further notice; only to remark that it is a singular kind of "*Primitive Christianity*" which this *Messenger* seems to inculcate.

We would inquire of the *Messenger* if the Primitive Christians published such batches of lies against others as these *Cambelites* do? and whether Primitive Christians made ridicule of the gift of prophecy, revelations, and angels, as these Cambelites do? In short, whether a form of godliness, denying the power, is Primitive Christianity?

The Cambelites are practising the most barefaced imposition upon the people of America and England that was ever introduced among men.

They worship the dumb and changeable god which is worshipped by most Christians of modern times.

They set aside and deny the gift of revelation, prophecy, angels, healings, miracles, &c. In short, they do away with the whole system of religion as revealed in the New Testament, except the form of immersion for remission of sins, and a few other forms without power. They claim no apostles, no prophets, no gifts, no Holy Spirit, as enjoined in ancient times, nor indeed any thing whereby a reader of the New Testament could possibly mistake them for the Church of Christ. And yet, strange as it may seem, they have the impudence to call themselves reformers, or restorers of ancient Christianity, and have succeeded in finding a few followers, both in America and England. But most of their followers in America were led some years ago to open their eyes upon the awful delusion into which they had been betrayed, and they then came out by hundreds, and by thousands, and embraced the fulness of the Gospel, as preached by the Latter-Day Saints, and may God Almighty open the understandings of the remainder to see the imposition which has been practised upon them by their leaders.—ED.

METHODISM IN TROUBLE.

We extract the following from the "Times and Seasons" of March 1st.

"FRIENDLY CAUTION.—LATTER-DAY SAINTS.—From the *Manx Liberal*, a paper published in Douglas, Isle of Man, Oct. 31st, 1840.

To the Editor of Manx Liberal.

"Sir,

"I feel rather surprised and chagrined that that modern delusion, viz. "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, 'and being led away by every wind of doctrine.' Above all, I imagined the two pamphlets issued by that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread—but, sir, alas! alas! the case is quite the reverse; numbers continually flock to the Wellington rooms and listen with eagerness to the principles there advocated. The members of our society (Methodists) seem to be most complacent in sanctioning and promoting this *vile* and abominable doctrine.

"Oh, sir, the results to our connexion will be dreadful—the havock tremendous! Just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this description! Oh, sir! lamentable and heart rending to witness the beaming countenances and smiles of approbation displayed recently at [illegible]! I could enumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list of names.) Oh, Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of *poor* Mr. Hays, that *nice* and *humble* man, who so nobly stod forward to expose the errors of the Mormon system—God bless him, and preserve him from want. But, Mr. Editor, what makes the case worse, is, that a rumour is prevalent that all these pious men are to be BAPTISED! that is, duly immersed in in the salt water of Douglas Bay, by that abominable creature, Taylor. Surely there must be something enchanting about the vile man—IMMERSION!! (my hand shakes while I write) and in winter too. Oh, sir! the thought chills my very soul—surely this American dipper intends to drown them—he can have no other object in view; therefore, brethren of the Methodist society, beware! drowning is not to be envied, and that too in your sins. Besides what would the venerable John Wesley (if he were alive) say to such conduct? What will the Conference say? and what will the world say? I leave those questions to yourselves to answer. In conclusion, brethren, I recommend you to read, mark, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

"A STAUNCH WESLEYAN."

"Duke-street, 29th Oct."

To the Editor of the Times and Seasons.

"Sir,

"I have forwarded you the above for two reasons; first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom of error; and second, because the language of the writer so strikingly reminds me of the saying of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason why, Jer. xxv. 34—36, 'Howl ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock, for the days of your slaughter and of your dispersion are accomplished, and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their [illegible].'

"John, in the 18th chapter of his Revelation, has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them, and they should find them no more at all, that they should stand afar off weeping and say, 'Alas, alas!' But all their combined efforts to stop the progress of the work of the Lord in the last days will prove ineffectual, for 'the Lord will rise up as in mount Perazin, and be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.' Though the heathen rage and the people imagine vain things, (as in the drowning above vainly imagined,) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it. Though the Saints are persecuted, afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue, and people shall hear the fulness of the gospel—the testimony of the Book of Mormon; and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

"G. W. [illegible]."

NAUVOO.

Among the Ordinances passed by the Corporation of Nauvoo (Illinois) is one passed on the 1st of March, in relation to religious societies, which we deem of great interest to our brethren who are about to emigrate thither, and also to the public in general, as it shows to what extent the Saints carry out the principles of Civil and Religious Liberty.

It reads as follows:—

"An Ordinance in relation to Religious Societies.

"Sec. 1. Be it ordained by the City Coun-

cil of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohommedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting, within the limits of this city, he shall on conviction thereof before the mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of the said mayor or court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the mayor, any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised. And any officer aforesaid is hereby fully authorised to arrest all such violators of rule, law, and order, either with or without process.

"Sec. 3. This ordinance to take effect and be in force from and after its passage.

"Passed March 1st, A.D. 1841.

"JOHN C. BENNETT, Mayor."

"James Sloan, Recorder."

REMARKABLE PROPHECY FULFILLED.

Liverpool, Good Friday,
April 13th, 1838.

Dear Brothers and Sisters in Preston,

It seemeth good unto us and also unto the holy spirit to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you; yet you shall have joy in the end. Brother Webster will not abide in the spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries which have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent.

When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware. Farewell in the Lord,

ORSON HYDE,
HEBER C. KIMBALL.

The foregoing letter was written and sealed in our presence, and by the writers committed to our special charge, that no one should know the contents but ourselves, until the fulfilment thereof, which instructions were strictly adhered to. But that every word might be established, when we returned to Preston, we showed the letter to Elder Clayton and afterwards to Deacon Arthur Burrows, who, after examining it critically, placed thereon their marks and dates, so that they might know that the letter had not been opened.

Feeling very desirous that Elder Webster should prosper, we watched over him with peculiar care, and prayed much for him, and he continued to grow in the knowledge of the kingdom, and spoke with power in the name of Jesus, for some months; but becoming dissatisfied, he came before the council on the 22nd of September following, and read some complaints which he had penned against Elders Richards, Fielding, and Whitehead, which were soon proved to be false or of no account. The council required of him an acknowledgment for bringing forward such charges, and in case of refusal, that he cease to act in his office, but he would comply with neither.

The day following, Sunday 23rd, he repaired to a private house with six members, (one had been cut off and another had never been baptised,) and administered to them the sacrament.

The Sunday following, September 3, Elder Webster and the members who were with him were presented to the Church, according to the order of the Gospel, for the foregoing offence, and were cut off from the Church, after which Elder Fielding presented the foregoing letter to Elder Clayton and Deacon Burrows, who examined it and testified to the assembly that the letter had not been opened since they had marked it months before, and that they knew not the contents of the letter. Elder Fielding then presented the letter to Elder Richards, and requested him to break the seal and read the contents to the congregation.

Elder Webster's popularity had become such that some feared he would take many along with him when he was cut off, but the reading of this letter put their fears to silence, and confirmed the Saints more fully in the faith; and although a number were cut off about the same time, yet it was not through his influence, for his influence ended with his membership.

Sunday, Oct. 7., Mr. Webster came before the Church, and requested permission to plead his cause, but he refused to appear and do it the Sabbath before, and had consequently been cut off. His request was denied, as he was no longer a member, and his design was evidently to disturb the Church.

Soon after, as if to fulfil the prophecy to the very letter, placards were posted up in different parts of Preston with these words—"*A Lecture will be delivered at Mr. Giles's Chapel, to expose the Mysteries of Mormonism, by Thomas Webster*, which announcement he fulfilled, though but to little effect; yet as he attempted to make it appear that we were the authors of the above letter, we bear this testimony to the world, that all men may know that the prophecy and fulfilment thereof as above is true.

WILLARD RICHARDS,
JOSEPH FIELDING.

LATE FROM AMERICA.

We have received the "Times and Seasons" from Nauvoo, up to March 15th, in which we find many highly interesting accounts of the progress of the truth in various parts of the States, particularly in the Western parts of New York, and in North Carolina, Tennesee, Illinois, and in the Iowa Territory.

We have only room in this number for the following extracts:—

Batavia, N. Y., Feb. 2d, 1841.

Br. Smith:—

Dear Sir,—It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions; many have believed and obeyed the truth, and hundreds of others are saying—"Tell us more about these things," and the Lord is working, like himself, a wonder working God; his councils of old are faithfulness and truth.

* * * * * *

During the harvest I introduced the gospel into Batavia village. I preached seven times in the court-house to attentive audiences, composed of many of the first men in the place, and others from the country round about: this served to break down much of the prejudice through this country. Since then we have had access to many neighbourhoods through this region, and many are believing in almost every direction, and the Lord works with us, and confirms the word with signs following them that believe; for they speak with new tongues, and interpret them. Many sick are healed, and even the deaf are made to hear, and the dumb to speak. About two months since I baptized a man by the name of Sharop, and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb: since then, by the laying on of hands and the anointing with oil, in the name of the Lord, she has been perfectly restored to hearing, and is beginning to talk. This has caused a great excitement; many come from various towns to see the person upon whom this great miracle has been wrought, and to inquire of her parents concerning it; while the enemies of truth are doing their utmost to make people believe that no miracle has been wrought. Some have offered to swear that the child is deaf and dumb still; and others assert that the child began to hear and speak before the Saints ever saw it; thus like the false witnesses that came against Christ, their testimony does not agree together. But the parents of the child (like the parents of him that was blind) testify, (and their testimony is backed by many of their neighbours, both in the Church and out) —"This is our child, and she was both deaf and dumb when we embraced the truth, but now she both hears and speaks."

I held a debate in Attica about two weeks since with David Marks, the Freewill Baptist champion. The question was, "Is Mormonism of Divine origin, or is it an imposition?" The debate continued one day and a half and two evenings, and though the congregation was none of them members of our Church, but mostly Freewill Baptists, yet the decision was given in my favour, both by the moderators and the congregation. Many are believing there, and I expect some will be baptized this week.

I would say further, there is a great call for Books of Mormon here; had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am, &c.,
Your brother in Christ,
CHARLES THOMPSON.

The Millennial Star.

Manchester, May 10th, 1841.

This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert—the alarm trump is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution
Will come to close battle e're long."

In taking a view of the enemy's forces drawn up in order of battle, we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendour of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendour, and clad in robes of state. Wealth, honour, and luxury allure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the

Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the Saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth—while in their right hand is a two-edged sword,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animates their bosoms; while far on high their standard is unfurled to the breeze—an ensign of LIGHT to the nations—and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened—it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy—they are pointed with prejudice, and dipped in the poison of slander, falsehood, and reproach. But, see! they fall harmless at the feet of the Saints, being warded off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

Since the departure of our brethren of the twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptised unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily.

We must now give place for several interesting communications, which we trust will be perused with attention.

* The Word of God.

COMMUNICATIONS.

Dear Brother, P. P. Pratt,

I feel disposed to write to you a few lines concerning the work of God, and, if you think proper, you can insert them in the *Star;* for the rolling forth of the kingdom of God in the last days is a subject extremely interesting to all who are waiting for the redemption of Israel; but none can be more interested than those who were called to lay the foundation, and have sacrificed their time, their talents, and their all in so glorious a work. It may be said of such that they have thus far borne the burden and heat of the day with a fortitude and patience almost unparalleled. What but the glorious anticipation of the coming of our Lord to reward all his faithful servants with eternal life and happiness, would have borne them up under the heavy torrent of persecution which has so furiously raged against them? What but a sure and certain knowledge that the Lord hath again spoken and given to his servants an important message to carry to the nations would inspire them to leave their native country, their kindred and friends, and what is still more dear, their families, their wives and children, and, without money or price, launch forth upon the boisterous ocean, and make their way to distant lands, where, without purse or scrip, friends or acquaintances, they are exposed to hardships and privations—scoffed at and ridiculed by an unthinking world—shunned and despised as imposters by religious bigots—slandered and belied by hypocrites, under the name of priests—oftentimes not having a place to lay their heads, not knowing beforehand how or by what means they shall obtain their food and raiment? Yet, under all these and many other adverse and unfavourable circumstances, we have gone forth and laboured and toiled these many years, that peradventure we might save some of this wicked and corrupt generation of Gentiles. Our families have suffered for want of food and clothing in our absence; and, as if to add to our sorrows, the sword of persecution has been unsheathed by the Gentiles, and plunged without mercy into the bosoms of many of the Saints, and millions of property destroyed, robbed, and plundered from them; and they, driven from place to place, houseless and unprotected, were left to suffer the miseries of famine, nakedness, and cold, while the arm of

the civil law refused them protection. Surely the arm of Omnipotence must have sustained us in all these severe trials, or we should have fainted under the heavy burden. I oftentimes reflect with astonishment upon the various scenes through which we have passed during the last ten or eleven years.

It is now nearly eleven years since my ears were first saluted with the joyful tidings that an angel had been commissioned forth from the heavenly world with a preparatory message for the second advent of our Lord. This message I immediately received with great joy, and was baptized into the Church and kingdom of Christ. Soon after, being called of God, and sent forth by commandment, I commenced preaching and bearing testimony of the things which God had revealed for the salvation of this generation; and for many years I continued to testify to both small and great, throughout various parts of the United States and Canadas, that the Lord had visited his people, and again revealed himself as in ancient times, by dreams of prophecy and revelation—that the age of the Lord was near at hand, and that a messenger had been sent by the ministry of angels expressly to prepare the way before his face. And after having laboured and toiled, together with many others, for several years, and built up and organised many churches in various parts of the continent, we were commanded by revelation from God to go forth to other nations. We accordingly set sail for England, and thence proceeded to Scotland, where I arrived towards the last of May, 1840.

Edinburgh is the capital of Scotland, and one of the most renowned cities in the world. The northern portion of the city, (commonly called the new town), has mostly been built within the last fifty or sixty years. It is occupied almost exclusively by the gentry and nobility, and renowned for the splendour and magnificence of its buildings. Its streets, gardens, and walks are extremely beautiful and pleasant, while the surrounding country, for the most part, presents an aspect delightfully variegated with gently rising hills and pleasant vales. As you emerge from the city on the east, the mountains or hills rise suddenly to the height of several hundred feet, which throws a romantic and sublime appearance over the whole scenery. From their summits there is a beautiful prospect, not only of the city but for miles round. It was there I often retired and lifted my desires to heaven in behalf of the people of that city. I soon rented a chapel and commenced preaching, but so great were the prejudices of the people, and so much were they influenced by the numerous false teachers or imposters which invested the city, that I found it almost impossible to awaken the attention of the people so as to get them out to hear, but I called upon the Lord with all my heart, and persevered in [illegible] and testifying to the few who did attend; and after a few weeks I began to [illegible] some were [illegible] repenting of their sins, and were baptized; a few began to testify that the Lord had [illegible] the power of faith and laying on of hands in the same [illegible] times: thus the work of God began to take root in that city. And for ten months I continued to lift up my voice, both in the streets and in the chapel, during which time I had [illegible] with a Wesleyan Methodist preacher, which lasted two evenings, and was the means of convincing many of the glorious principles of the ancient gospel, and they came forth and were baptized, and the church continued to increase in numbers, and the power of God rested upon them, and they spake with new tongues, prophecied, saw visions, and some few sick were healed by the laying on of hands. On the 30th of March I left upwards of 200 disciples under the watch-care of elder George D. Watt, a faithful and humble brother from Preston in England. The prospect is still cheering in that city, and no doubt there will be hundreds who will yet break off the shackles of superstition and bigotry, and embrace the message which God has sent to them.

I am now about to return to my native land and home, after having been absent nearly two years from my family for the Gospel's sake. I cannot but lift up my heart with gratitude to my Heavenly Father when I reflect upon the prosperity which has attended the labours of the servants of God throughout various parts of this kingdom, which has so long slumbered in darkness without enjoying the blessings of the ancient Gospel. [illegible] repented and [illegible] with great success. Thus the kingdom rolls forth bearing down and crushing [illegible] hasten the time when it shall fill the whole earth, that His servants may rest [illegible] dispensation, ORSON PRATT.

To P. P. Pratt, Manchester,
April 10th, 1841.

Dear Sir,

As I am just on the eve of departing to the United States, in company with several of my brethren, I have thought that a few remarks relative to my mission to this country might not be uninteresting to the readers of the *Star*. According to a revelation of God, given through Joseph Smith, jun., a prophet of the Lord in these last days, I left Far West, in the state of Missouri, in company with several of the high council, under circumstances of the most peculiar and trying nature. We had just before this been driven from our homes by a ruthless mob, who, with the fury of demons, had burned our houses, laid waste our fields, destroyed our property, butchered many of our brethren, and, inspired by a demoniac influence, not satisfied with this, they followed us with unrelenting fury and a brutality that would have sickened the most savage barbarian until the governor's exterminating order was literally fulfilled, and not any Saint was left in the place, except a few, whose peculiar circumstances had prevented them from leaving, either being in prison or [illegible] situated that they could not leave. My heart recoils when I reflect upon the scenes we then passed through. Our beloved brother P. P. Pratt was in prison at that time, as also were our dear brethren, Joseph Smith, jun., Hyrum Smith, and many others. I have witnessed thousands of our brethren and sisters, together with their helpless offspring, [illegible] a strange land, houseless, homeless, and friendless, except what friendship the [illegible] tents by the way, or laying under the canopy of Heaven, until with fatigue [illegible] perienced the truth of the Apostles saying—"If in this life only we have hope, we are of all men most miserable." Under these circumstances, with our families, most of them more or less afflicted, our brethren expelled the state, our prophet and many of the brethren in prison at a distance of 200 miles from [illegible] here we were directed to start by revelation, and that starting place, and the way to it also, in the midst of our enemies, whom most of the people through whom we had to travel, if they had known us, would as soon have shot us as they would a dog, our enemies boasting that this prophecy would never receive its accomplishment. Yet, in the midst of these things, we knew that the word of the Lord could not be broken—we had an evidence of the truth of those things that the world know nothing of—we knew that God had spoken—that the everlasting Gospel had been revealed—that God had renewed his covenant, and that all the powers of that state, and the combined powers of earth and hell could not stop the stone from rolling until "the kingdoms of this world shall become the kingdoms of our God and of his Christ.

We started, while many of our brethren trembled for our safety, and arrived at Far West unknown to our enemies. It was early in the morning when we rode into the square, but beautifully clear and moonlight; all seemed still as death, except the noise that was made by the trampling of our horses and the rumbling of our waggons for we had met with some other brethren who had just got out of prison, who accompanied us to the place, together with elders Clark and Turley, who had been appointed as a committee to assist the Saints out, and were the last of the brethren that were leaving. We met them about 30 miles from Far West, and they left their families in tents, and returned with us. There were about thirty of us rode into Far West.

A foundation for a house of the Lord had been laid some time previous, and a revelation was given that on the 6th of April we should commence laying the foundation of the house of the Lord, and that the twelve were to take their [illegible] their brethren and [illegible] Our enemies were still surrounded with [illegible] and thought it impossible for it to be fulfilled, and boasted that the revelation before alluded to would prove false, if none other did. So securely did they rest that they never once thought of our being there, otherwise they would have watched us, as I have before stated, it still [illegible] us our arms; but it seemed as though a deep sleep had fallen upon them. So although we rode into the place right among the houses, with a number of horses and two four-wheeled carriages, we were not observed. We held a conference on the foundation of the house of the Lord, which was surrounded by houses at not above 100 yards distance all round; we rolled a stone up to the four corners, and laid it: this was upwards of a ton weight. We sung two hymns, ordained four men into the ministry, and seven of us prayed, besides attending to other duties. We wandered among the deserted houses, and saw the streets in many places grown over with grass, and many of our houses in ruins. We then took our leave of the Saints, and started according to the word of the Lord, without being observed or it being known that we were there, except by a few women whose husbands were not in the Church, and one individual, an apostate from this Church, whom elder Turley called up to let him know that the word of the Lord had been fulfilled in relation to the above-named revelation. That day we rode thirty miles, and encamped with elders Clarke and Turley [illegible] whom we had left behind.

When we returned to the state of Illinois we found many of the Saints severely afflicted with fevers, ague, and other diseases, in consequence of the many privations, fatigue, cold, and hardships, that they had endured. Our families shared more or less in this affliction, and we ourselves were taken sick. Under these circumstances, and in the midst of these privations, the word of the Lord was for us to come to Europe. It was a trying time, and nature would [illegible] and [illegible] on this [illegible] and [illegible] Quorum [illegible] of 3,000 miles without purse or scrip; but they acquiesced, and said, "we will trust in the Lord;" and we said, "It is the word of the Lord, let him do what seemed him good."

After attending to many other duties [illegible] on us, we [illegible] of [illegible] and started from Quincy, Illinois, [illegible] county, Illinois, Aug. 8, 1840, company with elder Wilford Woodruff, who, when he started, was severely afflicted with fever. I, however, enjoyed a tolerable degree of health, and was almost the only one of our number that was well; but I had not travelled far before I was attacked with a violent fever, which took such hold upon my frame that when I got out of the carriage in which I was riding I dropped down senseless in the highway, and was some time before I recovered. Being determined, if possible, to proceed, I got into the vehicle, and travelled on, but the next and following days I dropped down in the road as before, and the last time

it was with difficulty that I was restored to animation. Finding it impossible to proceed, I tarried at a place called Germantown, in the state of Indianna, where I was brought down to the gates of death several times. Here I was among strangers, a distance of several hundreds of miles from my home, but I had confidence in God, and knew that he would deliver me.

The people in this neighbourhood treated me with the greatest kindness, and as there was a chapel close to the inn where I stayed, at their request I preached to them, but I was so weak that I had to sit down and preach. After staying here about five weeks I was so far recovered as to be able to proceed. I took the coach, and travelled about 12 miles, and delivered a lecture the same evening to a crowded congregation. Next day I travelled 40 miles, to Dayton, Ohio, where I met with some brethren that knew me. I preached for them the day following, but the fatigue was too much for me, and I was again taken sick, and lay there for three weeks, when some of my brethren came and took me along with them. I travelled with them to Kirtland, Ohio, where I was again taken very ill, and lay about three weeks longer, when elders Young, Kimball, Smith, Hedlock, and some others, who had overtaken me, were going to start to New York.

I had been labouring under a very severe fever, but I felt determined, sick or well, to proceed; so I started, and although I travelled a distance of about 600 miles, night and day, with the exception of one night's rest, my fever left me, and I did not experience any return of it after.

I would here remark that very few of my brethren that came along were any better situated than I was in regard to disease. Elder Turley was taken out of his bed and put into a waggon when he started. Elder George Smith and Elder Turley, who started together, were both so blind with disease that when driving the horse a little distance themselves, they could not see a stump on the road side, and, running over it, were upset out of the carriage, and were in so helpless a state that they lay in this position until assistance came. Elders Young and Kimball were not much better.

It may be asked by some, how was it that you were so afflicted when you were engaged in the work of the Lord? To this I would answer, I have seen diseases of all kinds healed by the laying on of hands according to the ordinance of God. I have seen men raised from the jaws of death, and through the instrumentality of those men that were thus afflicted; but we could not get faith either to heal ourselves or our brethren. We had already endured privations and afflictions from the hands of our persecutors that were sufficient to take away our lives, and the disease was the natural effect produced by our hardships; and again Satan wished to hinder and prevent us from fulfilling the word of the Lord. If this is not satisfactory to the sceptical, I would ask, why satan was allowed to afflict Job? Why Paul was obliged to leave Philetus at Miletum sick, who was sick, nigh unto death, for the work's sake? Why Timothy was not healed of his infirmities, but had to take a little wine for his stomach's sake, and for his *often infirmities?* or why, when Paul besought the Lord to remove the thorn in the flesh, he would not?

When I arrived in New York I met with Elder Woodruff, who at my request, had left me in my illness, to proceed on his journey, and he, with Elder Turley and myself, started in company from New York Dec. 20th, 1839.

We arrived in Liverpool, after a pleasant voyage, on the 11th Jan., 1840, from which place we proceeded to Preston, where we met with many Saints, who rejoiced to see us—rejoicing before God that we had been thus far enabled to brave the storms and opposition, and that we had arrived in safety at the place of our destination.

After resting a few days, and visiting with our brethren, we held a council, at which I was appointed to go to Liverpool, and Elder Woodruff and Turley to go into the Potteries, and from thence as

their way might open. Elder Fielding accompanied me to Liverpool, and we commenced our labours in this place. We visited a chapel belonging to Mr. Aitken the first Sunday, and also a body of Baptists that met in the Music Hall, Bold-street. After a young man in Hope-street chapel had done preaching, having advanced many correct principles in his sermon, I arose after the meeting was concluded and stated that I was much interested in many things that I had heard; that I was a stranger, and should be pleased to make a few remarks with their permission. I was immediately asked by one what society I belonged to, and another said that they would hear me in the vestry after the congregation was dismissed. Accordingly we repaired to the vestry, where I met with about twenty leaders and preachers, to whom I delivered my testimony, and while I was unfolding what God had done, and the message I had come on, some wept, and others exclaimed "Glory be to God;" others of them were hardened, and raged against us, stating that they had heard a very bad report of us from their pastor, Mr. Matthews.

We took a room the next Sunday, and while I preached to the people and told them of the things that God had done, I asked them if it was not good news? They answered yes. Elder Fielding bore testimony to what I had said. Many came to me after the meeting and shook me by the hand, and many wept and rejoiced; ten gave in their names to be baptized. We visited many of the leading ministers in Liverpool. I delivered our testimony to them, but we found them generally so bigotted and wrapped up in sectarianism that there was very little room for the truth in their hearts, the work, however, continued to roll on till the present. Prejudice is fast giving way, and upwards of 200 Saints are now rejoicing in the truth; while those people that I visited and delivered my testimony among, (many of whose preachers rejected and wickedly opposed it,) although there was at that time, as I have been informed, upwards of 1200 members, they are all scattered, and not one left, and their chapel is turned into a Church of England.

I also visited Ireland on the 27th of July, 1840, in company with Elder M'Guffie, one that had been ordained in Liverpool, and a priest from Manchester by the name of Blake. We landed at Warren Point, and went from thence to Newry, where I preached in the Session House in Newry, being the first time that ever this Gospel was declared in that land. From thence I went to a part of the country called the Four Towns of Bellimcrat, and preached and baptized a farmer by the name of Taite, who was the first baptized in Ireland. From thence I proceeded to Lisburn, where I preached several times in the market place. From thence to Belfast, when I had an opportunity of preaching, if I had had time to stay, but as I had engagements in Scotland, I was prevented. Elder Curtis has since been labouring there, and there is now about 30 members in the Church. From thence I went to the city of Glasgow, in Scotland, where I preached, and also in Paisley, and then returned to Liverpool. Soon after I started to the Isle of Man, when I delivered my testimony for the first time in that island. I met with much opposition. I held a debate with one minister, published three pamphlets in answer to another, and replied in the papers to certain falsehoods and misrepresentations made in them, and answered another minister who lectured against me. I had much opposition, but the truth has come off triumphant, and there is now in that place about 100 members, 2 elders, 4 priests, and 2 teachers; and the work of God is rolling on. I feel to rejoice before God that he has blessed my humble endeavours to promote his cause and kingdom and for all the blessings that I have received from this island; for although I have travelled 5,000 miles without purse or scrip, besides travelling so far in this country on railroads, coaches, steamboats, waggons, on horseback, and almost every way, and been amongst

strangers and in strange lands, I have never for once been at a loss for either money, clothes, friends, or a home, from that day until now; neither have I ever asked a person for a farthing. Thus I have proved the Lord, and I know that he is according to his word. And now as I am going away, I bear testimony that this work is of God—that he has spoken from the heavens—that Joseph Smith is a prophet of the Lord—that the Book of Mormon is true; and I know that this work will roll on until "the kingdoms of this world become the kingdoms of our God and his Christ." Even so, Amen. JOHN TAYLOR.

London, 3d May, 1841.

Elder Pratt,

I improve a few moments at this time in communicating to you some few items of intelligence in reference to the prosperity of our Redeemer's kingdom in this metropolis.

I feel happy and grateful to the Most High in having the privilege of stating to you that the prospects of Zion's extension and enlargement in this city at this present time are far more encouraging than at any time before since I have been in London.

Though surrounded with high handed wickedness, and in the midst of abominations of every description, yet, notwithstanding this, Zion already begins to break forth, throwing abroad her light, and, no doubt, will soon become a luminous and glorious lamp in this vast city.

Many people in various portions of the city are now beginning to look unto Zion, and to inquire of her sons and daughters the course of salvation. And thanks to her glorious King, Zion is fast throwing aside her dark mantle of tradition and superstition, and beginning to array herself in her beautiful garments, even with light, intelligence, faith, and power; so that her sons and daughters feel themselves at no loss in pointing out in plainness and with confidence the one and only righteous pathway that leads up into the holy and celestial mansion of everlasting rest.

On the Sunday our room is often crowded to overflowing, so that, I believe, we very soon shall be under the necessity of looking out and obtaining a more capacious room, or some chapel.

Yesterday morning I enjoyed the privilege of baptizing eleven individuals into the kingdom of our Lord and Master, Jesus Christ.

Others also, I have no doubt, will soon profit from the glorious example set forth in the holy practice of those persons: which may the Lord grant for his Son's sake, Amen.

LORENZO SNOW.

POETRY.

The following beautiful lines were composed by Miss Eliza R. Snow, of Nauvoo, Illinois, on the 4th of July last, it being the anniversary of American independence. The heart which can read them without a deep sensation must be void of sentiment and feeling.

ODE.

FOR THE FOURTH DAY OF JULY.

Shall we commemorate the day
Whose general influence has pass'd o'er?
Shall we our hearts best tribute pay,
Where heart and feeling are no more?

Shall we commemorate the day
With freedom's ensigns waving high,
Whose blood stain'd banner's furl'd away—
Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,
Extol the beauties of the sea?
Or, lash'd upon fair freedom's grave,
Proclaim the strength of liberty?

It is heart-rending mockery!
I'd sooner laugh 'midst writhing pain,
Than chant the songs of liberty
Beneath oppression's galling chain!

Columbia's glory is a theme
That with our life's warm pulses grew,
But ah! 'tis fled—and, like a dream,
Its ghost is flutt'ring in our view!

Her dying groans—her fun'ral knell
We've heard, for oh! we've had to fly!
And now, alas! we *know too* well,
The days of freedom have gone by.

PROTECTION faints, and JUSTICE cow'rs—
REDRESS is slumb'ring on the heath;
And 'tis in vain to lavish flow'rs
Upon our country's fading wreath!

Better implore His aid divine,
Whose *arm* can make his people free;
Than decorate the hollow shrine
Of *our departed liberty!*

Illinois, N. A. ELIZA R. SNOW.

MANCHESTER:
Printed by DALTON and WHITE, No. 61, Spring Gardens.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 2. JUNE, 1841. VOL. II.

CONTENTS:

A Vision ..... page 17
Four kinds of Salvation 21
John Wesley a Latter-Day Saint 23
Narrow Escape 23
Editorial Remarks 24
Nauvoo Celebration of the 6th of April .. 24
Truth Prevailing—Signs of the times 28
On Answer to Prayer 29
American News 27
Communication from the Isle of Man .. 30
Communication from London 31
List of Publications—Notice to Agents .. 32

A VISION.

REVEALING THE FINAL DESTINY OF MAN.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour: great is his wisdom, marvellous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven, and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye hath not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, junior, and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—Speaking of the resurrection of the dead, concerning

those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we were meditating upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness: and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives, for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! he is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath: for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness: that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

And again we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just! they are they who received the testimony of Jesus, and believed on his name, and were baptised after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by that Holy Spirit of promise which the Father sheds forth upon all those who are just and true. They are they who are the church of the first-born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ for ever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold! these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it; these are they who are honourable men of the earth, who were blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection; until the Lord, even Christ the Lamb, shall have finished his work; these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne, for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace, and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas; these are they who say they are some of one and some of another; some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud; these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying, I have overcome and have trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold and lo! we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying, These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter, neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves, that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honour and dominion, for ever and ever. — Amen. — *Doctrine and Covenants, sec* 91.

FOUR KINDS OF SALVATION.

Salvation, as proposed to man in the Scriptures, is of four kinds, viz.,—

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression.

Thirdly, Temporal Salvation.

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the garden of Eden, "by" sin entered into the world, and death by sin."

This sin and death affected the whole family of man in a twofold point of view, viz., banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "As in Adam ALL DIE, even SO in Christ shall ALL be made ALIVE."

Jesus Christ, then, has paid the debt which Adam contracted, and through his death and resurrection has redeemed ALL men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL; that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one, (Adam,) and so passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ,) and will be effectually applied to all men, without any condition whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, or anything else. Hence the doctrine of little children being "desperately wicked, deceitful, depraved, &c., and that they must be born again, changed, be converted, experience religion, be regenerated, &c., is a doctrine of devils, or of foolish and inconsiderate man.

We come now to speak of the second salvation, viz., salvation from personal transgression. This salvation is the gospel which was to be preached to sinners, "It is not to call the righteous, but sinners to repentance."

This salvation is proposed on the conditions made known in the gospel, "He that *believeth* and is *baptized* shall be SAVED." "Repent and be baptized every one of you, in the name of Jesus Christ, for *remission of sins*, and ye shall receive the gift of the Holy Ghost." "SAVE yourselves from this untoward generation." "Arise and be baptized, and wash away your sins." "The like figure whereunto even baptism doth now SAVE us."

"Ye have obeyed from the heart that

form of doctrine which was delivered you; being *then* made *free* from *sin*, ye became servants of righteousness." The foregoing texts all go to show that sinners experienced a present salvation from sin on conditions of faith in Jesus Christ, repentance towards God, and baptism for remission of sins. They were saved *then* and *there*,—they were saved that very *hour*, that is, justified, forgiven, made free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz., temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means. In the days of Lot it was salvation from fire, and fleeing from Sodom to Zoah was the means. In the days of Jacob it was salvation from famine, and a revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman. In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In the case of Paul's shipwreck it was salvation from a watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence which befel the Jews. This salvation was accomplished by fleeing to the mountains, according as the Saviour forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world, and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord our God *shall* call." So in fulfilment of this, the Lord has provided the western wilds of America and the land of Palestine, for places of deliverance for his own peculiar people. And he will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods."—(See Ezekiel, 34.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz., the Latter Day Saints.

We must now speak of the fourth state of salvation, viz., eternal salvation. This can only be enjoyed in the immortal state, after the resurrection of the body and its reunion with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be capable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism, and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also partake of temporal salvation, by obeying the warnings which God sends by revelation; and after being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and so at last be damned.

Here then is a condition to be fulfilled by the creature, in order to the enjoyment of *eternal* salvation, which is not absolutely necessary to either of the other salvations, viz., endurance to the end. That is, a person must continue in well-doing and in keeping the commandments of Jesus, from the time he is baptised into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling. ED.

JOHN WESLEY A LATTER-DAY SAINT,

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH!!

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."—"It does not appear that the extraordinary gifts of the spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power, and honour upon the Christians in general From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of Man when he came to examine his church could hardly find faith on the earth.—This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left."

NARROW ESCAPE!

It will be recollected by our readers that the ship *Governor Fenner* sailed from Liverpool on the 13th of February last, and came in contact with a steamer in the Irish Chanel, by which 122 lives were lost in the great deep, principally consisting of emigrants to America.

About a week before the sailing of this unfortunate ship, Elder Clark sailed from Liverpool for New Orleans, with upwards of 200 emigrants of the Latter-Day Saints. Letters have lately been received in Manchester, bringing news of the safe arrival of Clark and his company of emigrants in New Orleans, and that they had had a prosperous voyage of some seven weeks.

During Whitsun Week, an aged man from Oldham, by the name of Whitehead, came to the *Star* office, expressing his gratitude to a kind providence that through the instrumentality of the Latter-day Saints his son had been saved from inevitable destruction. The case was this: Several young men in Oldham (previous to hearing the Saints) had made it up in their minds to emigrate to America. The time was set for them to start, and each one paid in a sovereign, which they were to forfeit to the company in case they did not go at the time After this arrangement, the son of our Oldham friend who related it to us, happened to hear and embrace the doctrine of the Latter-Day Saints. He then changed his purpose as to the time of going, and forfeited his sovereign to the former company, for the purpose of going a week sooner, and in company with the Saints under the protection of Brother Clark. By this movement he now finds himself safe in America, while every soul of the company he was to have gone with was on board the *Governor Fenner*, and perished in the flood.

It is a matter of thanksgiving to reflect upon the truly remarkable fact, that while the most awful shipwrecks have been so frequent of late, a great number of our preachers have several times crossed the Atlantic in safety, without a single accident, and about 1,000 emigrants of the Saints have passed to America in safety without one being shipwrecked or drowned, from the time they commenced emigrating under the protection of the God of the Saints to the present time. It is hoped that these facts will prove a warning to the Saints to give heed to counsel, and put themselves under the protection of some faithful leader, such as may be appointed from time to time, as they emigrate, and that they go only in companies, and act with due respect to the authority of the servants of God, and endeavour to cultivate a union with each other, without which they may be swallowed up in the ocean, as those who rebelled against Moses were swallowed up in the earth.—ED.

The Millennial Star.

MANCHESTER, JUNE 10th, 1841.

We continue to receive the most gratifying accounts from many parts of the vineyard in relation to the success of the truth. Elder J. Sanders writes from Carlisle, under date of June 1st, stating that 46 members had been added, by baptism, since the 9th of April, and that many more are believing, and on the point of coming forward. Faith is on the increase in that branch, insomuch that the gift of healing was manifest almost daily. Many of the afflicted were healed.

Elder Burnham writes from Wales, under date of June 4th, stating that a large field is now open in different parts of Wales for the preaching of the Word; and that the people continue to come forward and obey the gospel; although he is some times in perils among false brethren, and sometimes stoned, and variously abused for the Word's sake.

Elder Watt writes from Edinburgh, under date of June 3rd, stating that notwithstanding the great exertions of the enemies of truth in that place to destroy the work of God, yet the church was becoming more firm in faith and more united—the truth was spreading out from Edinburgh. Elder W. had commenced to preach and baptise in a place called East Wymes, and the prospect there was very good.

Elders T. Richardson and T. Smith write from Worcestershire, under date of May 27th, stating that a great storm of persecution was raging in various places in that region, chiefly through the lyings of Methodist and Church parsons. They were frequently mobbed from one place to another, but were baptising some 50 in one place, and more or less in several other places.

Brother Smith, Preston writes from Burnley, under date of May 24th, that the Lord is working greatly with them; that he was taken very sick of late, but on sending for the elders (according to James), he was immediately raised from bed, and went to meeting. He says the field is enlarging in that region, and the truth spreading further and further.

Elder T. Curtis writes from Cheltenham, under date of May 25th, stating that he had held a discussion with a certain lecturer in that place, which lasted two evenings, and that good was resulting from it. He writes, that in one of his meetings a ruffian was taken up for repeated disturbance, contrary to law, and was taken before a magistrate, who, after hearing the evidence, dismissed him with approbation, threw 9s. cost on to brother Curtis, and held him to bail on a charge of blasphemy. He then adds as follows:—"This discussion, and blasphemy as they call it, is doing good to the cause, for several persons who do not belong to our society are writing in the newspapers, condemning the magistrate, &c. They may succeed in getting me into prison, but this I mind not, for my determination is to preach the gospel before priests and people, magistrates, judges, or in prison; or if I am transported, if God be my help, my mouth shall not be shut by this wicked and adulterous generation."

Elder O. Hyde writes from Bedford, under date of June 3d, stating that there are constant additions to the Church in London, in Bedford, and the regions round about. He says, "I have attended baptisms with Elder Adams almost daily for some time past." Elder Hyde expects to sail for Holland in about one week.

Elder James Lea writes from Bishopton, under date of May 13th, stating that the work of God is prospering in that part of Scotland. He says that more than fifty have been baptised in a place called Thorny Bank within six weeks, and many more are believing, and a wide field opened for preaching.

We give in this number a summary of some of the wonderful signs which have been shown forth in America of late; and when we add to these the sudden and unexpected death of President Harrison, so soon after his election to office, the whole put together is certainly a striking manifestation of Providence, and seems to whisper that the Lord is beginning to vex that nation for their wickedness, and because of the wrongs of the saints, which still go unredressed.

It will be seen from an article in this *Star* that the saints are prospering in America beyond all our expectations, and that they are going ahead with a very great and glorious work. It is stated that eighty persons were added to the Church in Nauvoo on the 6th of April. May the Lord Almighty speedily enlarge the borders of Zion, that she may arise and shine, and become the admiration of the whole earth.

LATEST FROM AMERICA.

NAUVOO CELEBRATION OF THE 6TH OF APRIL.

Laying the Corner Stones of the Temple.

"Oh! that I could paint the scenes
Which on my heart are sketched!"

The general conference of the church, together with the laying of the corner stones of the Temple of our God, now building in this city, have long been anticipated by the Saints of the Most High, both far and near, with great pleasure, when they should once more behold the foundation of a house laid in which they might worship the God of their fathers.

It frequently happens, that our anticipations of pleasure and delight, are raised to such a height that even exceeds the enjoyment itself; but we are happy to say this was not the case with the immense multitude who witnessed the proceedings of the sixth of April, and subsequent days of conference. The scenes were of such a character, the enjoyment so intense, that left anticipation far behind.

However anxious we are to pourtray the grandeur and majesty of the celebration, the union and order which every way prevailed, we are confident we shall come very far short of doing them justice.

For some days prior to the 6th the accession of strangers to our city was great, and on the wide spread prairie which bounds our city, might be seen various kinds of vehicles wending their way from different points of the compass to the city of Nauvoo, while the ferry boats on the Mississippi were constantly employed in wafting travellers across its rolling and extensive bosom.

Among the citizens all was bustle and preparation, anxious to accommodate their friends, who flocked in from distant parts, and who they expected to share with them the festivity of the day, and the pleasures of the scene.

At length the long expected morn arrived, and before the king of day had tipped the eastern horizon with his rays were preparations for the celebration of of the day going on. Shortly after sun rise, the loud peals from the artillery were heard, calling the various companies of the legion to the field, who were appointed to take a conspicuous part in the day's proceedings.

The citizens from the vicinity now began to pour in from all quarters, a continuous train for about three hours, and swelled the vast assembly.

At eight o'clock A. M. Major-Gen. Bennett left his quarters to organise and prepare the legion for the duties of the day, which consisted of about fourteen companies, several in uniform, besides several companies from Iowa and other parts of the country, which joined them on the occasion.

At half-past nine Lieut.-Gen. Smith was informed that the legion was ready for review, and accompanied by his staff, consisting of four Aids-de-camp and twelve guards, nearly all in splendid uniforms, took his march to the parade ground. On their approach they were met by the band, beautifully equipped, who received them with a flourish of trumpets and a regular salute, and then struck up a lively air, marching in front to the stand of the Lieut.-Gen. On his approach to the parade ground the artilery were again fired, and the legion gave an appropriate salute while passing. This was indeed a glorious sight, such as we never saw, nor did we ever expect to see such a one in the west. The several companies presented a beautiful and interesting spectacle, several of them being uniformed and equipped, while the rich and costly dresses of the officers would have become a Bonaparte or a Washington.

After the arrival of Lieut.-Gen. Smith, the ladies, who had made a beautiful silk flag, drove up in a carriage to present it to the legion. Major-Gen. Bennett very politely attended on them, and conducted them in front of Lieut.-General Smith, who immediately alighted from his charger, and walked up to the ladies, who presented the flag, making an appropriate address. Lieut.-Gen. Smith acknowledged the honour conferred upon the legion, and stated that as long as he had the command, it should never be disgraced, and then politely bowing to the ladies, gave it into the hands of Major-Gen. Bennett, who placed it in possession of Cornet Robinson, and it was soon seen gracefully waving in front of the legion. During the time of presentation the band struck up a lively air, and another salute was fired from the artillery.

After the presentation of the flag, Lieut.-Gen. Smith, accompanied by his suit, reviewed the legion, which presented a very imposing appearance, the different officers saluting as he passed.

Lieut.-Gen. Smith then took his former stand, and the whole legion passed before him in review.

THE PROCESSION.

Immediately after the review, Gen. Bennett organised the procession, to march to the foundation of the Temple, in the following order:

Lieut. Gen. Smith,
Brig. Generals Law and Smith,
Aids-de-Camp, and conspicuous strangers,
General Staff,
Band,
2nd Cohort, (foot troops,)
Ladies, eight abreast,
Gentlemen, eight abreast.
1st Cohort, (horse troops.)

Owing to the vast numbers who joined the procession, it was a considerable length of time before the whole could be organised.

The procession then began to move forward in order, and on their arrival at the temple block, the Generals with their staffs and the distinguished strangers present took their position inside the foundation, the ladies formed on the outside, immediately next the walls, the gentlemen and infantry behind, and the cavalry in the rear.

The assembly being stationed, the choristers, under the superintendence of of B. S. Wilber, sung an appropriate hymn.

President Rigdon then ascended the platform, which had been prepared for the purpose, and delivered a suitable

ORATION,

which was listened to with the most profound attention by the assembly. From the long affliction and weakness of body we hardly expected the speaker to have made himself heard by the congregation, but he succeeded beyond our most sanguine expectations, and being impressed with the greatness and solemnities of the occasion, he rose superior to his afflictions and weakness, and for more than an hour occupied the attention of the assembly.

It was an address worthy a man of God and a messenger of salvation. We have heard the speaker on other occasions when he has been more eloquent, when there has been more harmony and beauty in the construction of his sentences, and when the refined ear has been more delighted; but never did we hear him pour out such pious effusions; in short, it was full to overflowing of Christian feeling and high-toned piety.

He called to review the scenes of tribulation and anguish through which the Saints had passed, the barbarous cruelties inflicted upon them for their faith and attachment to the cause of their God, and for the testimony of Jesus, which they endured with patience, knowing that they had in heaven a more enduring substance—a crown of eternal glory.

In obedience to the commandments of their Heavenly Father, and because that Jesus had again spoken from the heavens, were they engaged in laying the foundation of the Temple, that the Most High might have a habitation, and where the Saints might assemble to pay their devotions to his holy name.

He rejoiced at the glorious prospect which presented itself of soon completing the edifice, as there were no mobs to hinder their labours, consequently their circumstances were very different than before.

After the address the choir sung a hymn. President Rigdon then invoked the blessings of Almighty God upon the assembly, and upon those who should labour on the building.

The first presidency superintended the laying of the

CHIEF CORNER STONE

on the south-east corner of the building, which done, President J. Smith arose and said that the first corner stone of the Temple of Almighty God was laid, and prayed that the building might soon be completed, that the Saints might have an habitation to worship the God of their fathers.

President D. C. Smith and his councillors of the high-priests' quorum then repaired to the south-west corner, and laid the corner stone thereof.

The High Council, representing the Twelve, laid the north-west corner stone.

The Bishops with their councillors laid the north-east corner stone with due solemnities.

The ceremony of laying the corner stones being over, the legion marched to the parade ground, and formed a hollow square for an address. Major-General Bennett addressed the legion at some length, applauding them for their soldier-like appearance, and for the attention which both officers and men had given to the orders.

Lieutenant-General Smith likewise expressed his entire approbation of the conduct of the legion and all present.

The assembly then separated with cheerful hearts, and thanking God for the great blessings of peace and prosperity by which they were surrounded, and hearts burning with affection for their favourite and adopted state.

It was indeed a gladsome sight, and extremely affecting to see the old revolutionary patriots, who had been driven from their homes in Missouri, strike hands, and rejoice together, in a land where they knew they would be protected from mobs, and where they could again enjoy the liberty for which they had fought many a hard battle.

The day was indeed propitious—heaven and earth combined to make the scene as glorious as possible, and long, very long, will the 6th of April, A. D. 1841, be remembered by the many thousands who were present.

The whole passed off with perfect harmony and good feeling. The people were truly of one heart and mind, no contention or discord; even persons unconnected with the church forgot their prejudices, and for once took pleasure in the society of the Saints, admired their order and unanimity, and undoubtedly received favourable impressions by their visit.

Too much praise cannot be given to Major-General Bennett for his active services on the occasion, he has laboured diligently for the prosperity of the City, and particularly for the Legion, and it must have been a proud day for him, and entirely satisfactory, to see his efforts crowned with success, and his labour so well bestowed.

R. B. THOMPSON.

—*Nauvoo Times and Seasons, April 15.*

AMERICAN NEWS.

PEKIN, TENN. 2ND FEBRUARY, 1841.

MESSRS. SMITH AND ROBINSON.

Gentlemen,—Through the kindness of my brother, and by a well-directed turn of divine Providence, I have been favoured with the reception of the Book of Mormon, the doctrine and covenants of the church of the Latter Day Saints, the Voice of Warning and instruction to all people, also the first volume of the Times and Seasons, all of which I have perused with wonder and admiration; with wonder because I discover there is no such a book in existence as the "Mormon Bible," no society by the name of "Mormons," whose members disbelieve or reject the common version of the Old and New Testament, and that the Book of Mormon has never been placed by those who believe it in the place of the Sacred Scriptures; indeed I was amazed when I discovered that all this, and much more, was misrepresented; therefore I say I read with wonder and admiration.

I have been in possession of the Book of Mormon about sixteen months, have read it attentively; I find that it not only brings to light things that have been dark and mysterious, and puzzled thousands for years, but it abundantly corroborates and bears testimony of the truth of the Bible; the Book of Covenants, I discover, contains items of the religion which the Latter Day Saints profess to believe, also principles for the regulation of the church which seems to have been given by revelation since, as well as before its organization. This seems to be very appropriate and not at all in contradiction with the Scriptures. The Voice of Warning, I think, contains nothing but plain truth and sound reason. But alas! alas! when I read in the Times and Seasons of the persecution of the church of Latter Day Saints, I am struck with astonishment to think of such horrid and bloody persecution in our land of boasted liberty, and in the midst of Christendom. Good Lord! is blood and slaughter the religion of the prince of peace? What! to see a bloody mob, headed by a band of men denominating themselves the ministers of the Gospel, marching forth with sword in hand, taking the lives of innocent men, women and children, in order to maintain their religion, instead of maintaining it by the sword of truth, and power of the word of God. Ah! but their craft is in danger. Is not this enough to drive men into the doctrine of infidelity? I verily believe, but for the interposition of Divine Providence, in placing the Voice of Warning before my eyes, by which I become convinced that they are not the ministers of the Gospel, but priests of sectarians, that I should have fallen into the doctrine of Infidelity myself.

Yours respectfully,

WILLIAM R. VANCE.

—*Times and Seasons, March 15.*

TRUTH PREVAILING.

We learn verbally that Elder Z. H. Gurley has been labouring for the last few weeks at Laharpe, in this county, with extraordinary success. In the short space of six days, he had the unspeakable privilege of immersing 52 in the waters of baptism, and a prospect of great accessions to their number. Those baptised, we are informed, are of the first class of society.

We are also informed that Elders Lyman White, Amasa Lyman, and George Miller, have succeeded after an untiring effort to lay the foundation of a great work throughout different parts of Iowa territory, and that extensive additions have lately been made to the church. Elder William Smith has recently gone to the assistance of Br. A. Lyman, and intends to labour in that field until Conference, Elders who are waiting for the coming conference can find a plenty of labour in the adjacent country at any point of the compass, to occupy their attention until that period. People are beginning to wake up to investigate our faith; and a fair unprejudiced investigation is all we ask of this generation.—*Ibid.*

SIGNS OF THE TIMES.

What careful observer of the times, professing faith in the Scriptures of divine truth, can gaze upon the history of events, as they are daily being unfolded both to the political and religious world, without saying in his heart,—the COMING OF THE LORD IS NEAR! The age is big with events, *events* are big with mourning, but the whole world seems to be in a state of lethargy,—totally dead to anything that shall portend the second advent of Christ; yet the Scriptures tell us, that he is to come in a cloud with power and great glory; and at his coming it shall be as it was in the days of Noah, (i.e.) "as the days of Noah were, so shall also the coming of the Son of Man be." —Matt. 24: 37. In the days of Noah the wicked were all destroyed, and the righteous were all saved; but previous to the destruction of the former, God sent revelations to apprise them of their approaching danger; and just *precisely* as it was then, "so shall it be at the coming of the Son of Man." Revelations shall precede his coming; the whole world shall ridicule them and cast them off; for so it was in the days of Noah; and the consequences were, inevitable destruction; and so it will be with this generation. The righteous only will be saved.

There are various signs put forth by the inspired writers, also, which are to precede his coming; among the number we quote the following, recorded in Luke 21: 25:—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring, men's hearts failing them for fear," &c. These signs are to leave the world without excuse, and to prepare the righteous for the coming of the eventful period, as they (the Saints) will be found watching. The unbelieving world will be taken as a thief in the night. The reason is obvious; they do not believe in revelations, signs, and wonders. When spots (signs) appear in the sun, (which has recently been the case,) that racks the ingenuity of the astronomers—a natural cause is assigned. When all nature is illumined by the commotion of the starry heavens, as was the case in 1833—it is but an idle tale—nothing but *meteors*. When the howling tempest, and furious tornado comes, rolling the sea ("waves") beyond her bounds, desolating cities, sweeping off its thousands, it is a light thing, the wind has blown a little *harder* than usual. When the bellowing earthquakes rend the earth, and she opens her [illegible] up as though they were mere insects—the naturalist is again set to work to prove that God had no hand in the matter. If the devouring element desolates our beautiful cities in an hour, and leaves them in heaps—it is *only* the work of incendiaries. When aspiring tyrants are carrying their conquests from nation to nation, and from sea to sea, dreneching the earth with [illegible] power, something common to man; and yet the inspired writers have told us that these would be signs, and they should forebode [illegible]

Look for a moment at the "portentous omens" which are enumerated by political demagogues to serve political purposes; for instance, [illegible] the chandeliers in the senate, weighing 1500lbs., said to have cost 5,000 dollars, tumbling down and broke into atoms. Again, it is said that the scroll held in the talons of the eagle placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union—*E pluribus unum*—is stated to have fallen to the earth, and on the same day the hand of the figure representing the Goddess of Liberty, standing in front of the capital of the United States, holding in it our glorious constitution, broke off, and came tumbling down." Again, "the individual elevated to the honoured place of chief magistrate of this great republic starts from his home for the National Capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains and arrives at Baltimore, and an explosion of the banks in that city, and at Philadelphia, the 'great regulator of the currency' taking the lead—salutes him! • • • Again, during the progress of the imposing celebration, got up by his friends and followers, in a style of gorgeousness which royalty itself might envy, a cord, which is stretched by them across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several states who voted for him waving upon it, breaks in the centre; and the state emblems, dividing to the north and to the south, are thrown to the ground, and dragged in the mire."

These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God "is no respecter of (*persons*) persons;" and if the accounts given are correct, (and they are well authenticated,) we are ready to acknowledge that we are credulous enough to believe that they portend coming events, and will take rank in the signs of the Son of Man.

That the explosion of banks should have anything to do, or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce a "*distress of nations with perplexity*" than the monied powers of the world? What is better calculated to make "men's hearts fail them for fear," &c., than to leave them pennyless? Look at the excitement which prevails throughout the United States, in consequence of the late failure of the United States bank, "the great regulator of the currency:" It is feared that the institution is so rotten at heart that no healing balm can remove the disease, and it has produced a general consternation. Then many of the daughters following the example set by their mothers, have increased the alarm to an amazing degree, and the consequences [illegible] no doubt but that banks will perform their part in the great theatre of the world to bring about the purposes of God preparatory to the second advent of Christ."—*Ibid.*

LIVONIA, WAYNE CO., MICH. MARCH 2nd, 1841.

Dr. Smith,

I take a few moments opportunity to inform you that the cause of truth is onward in this section of the country. I have just returned home from a conference which commenced on the 26th of February last at Brownstown, and we had a harmonious time indeed, a time of much interest and enjoyment among the saints, and we hope a lasting benefit to many who are now believing the gospel, but have not as yet obeyed it; there were five baptised during the said meeting under the hand of N. M. Surring, who was chosen to preside over the conference. There were represented at the conference by different elders something rising of one hundred and forty members, having considerably increased since the conference held in December last. But the enemies of Christ and his cause in different sections of this country are not only manifesting their folly, but are making rapid progress towards the vortex of ruin and destruction, to which the wicked are soon to be consigned. It is truly the case that Daniel saw the situation the children of men would be in, [illegible] the time the God of heaven would set up a kingdom that should never be destroyed neither given to another people) when he said the wicked should do wickedly and none of the wicked should understand, but the wise should understand.

The Saints in this section of the country are making the necessary arrangements to move up to the west the coming summer if possible, but the times are hard, and those who sell their effects will have to do it at a considerable sacrifice, but the most of them I think see the necessity of doing so, when they see the cup of the iniquity of the wicked filling up, and see manifest the abominable corruption of human beings when God withdraws his spirit from them. It is then easy to discover what an awful spectacle of demons in human shape, presented the maelcon, with their weapons of death against the saints in the Missouri state. I must here say, that before I joined the church of Latter-Day Saints, or knew that God had as yet set his hand to bring in the dispensation of the fulness of times, I saw myself among such beings, sealing up the law and binding up the testimony, while the Judge [illegible] up, so that I had to flee from place to place as Lot fled from Sodom. I pray God the Eternal Father in the name of Jesus Christ to give unto his Saints grace for their day and trial. Amen.

Yours in the bonds of
A peaceful gospel,
[illegible]

—*Times and Seasons, April 1.*

ON ANSWER TO PRAYER.

When we offer up our petitions to our heavenly Father, we may expect to be heard if we ask in faith. As the Lord says, Mark xi. 24, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." This plain declaration of our Lord may be received as sufficient testimony to establish this fact, that God will hear and answer prayer. But not forgetting that we are to offer up our prayers in faith, as he says, "believe that ye receive them, and ye shall have them;" and as he also says, "Whatsoever ye shall ask in prayer believing." And so the promise is not without believing. And the Apostle James says of him who wavers when asking, "Let not that man think that he shall receive any thing of the Lord." If he that doubts or wavers is not to receive, surely he that disbelieves and denies may not expect to receive. And so it is, when men disbelieve and deny the possibility of receiving favours from heaven, they do not ask for them in faith nothing wavering; but they reject them, and

use their influence to hinder others from receiving them.

If we inquire what favours they are that we may receive by asking for them in faith, nothing wavering, the Lord says in the first verse already quoted, "What things soever ye desire when ye pray;" and in the other, "All things whatsoever ye shall ask in prayer believing." And we have no right to limit the Lord in his plan of dealing favours to men. Neither have we any right to deny facts, or make assertions calculated if possible to cause others to waver from an unshaken faith, and thereby hinder their blessing. Whatsoever a man may find to be his privilege with his God, we have no right to dishearten him, or to hinder his faith through our unbelief.

"Why could we not cast him out," said the disciples to the Lord on a certain occasion, and he answered them, "because of your unbelief." (See Matthew 17, 19, 20.) Now they were not so established in their own opinion as to deny the faith he taught, and he went on to teach them, saying, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove to yonder place, and it shall remove, and nothing shall be impossible unto you." Here, again, he makes the promise unlimited, as also in the two other cases. In the first he says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And in the other, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And in this—"and nothing shall be impossible unto you." This is the Lord's teaching, and if we reject his teaching, it is to receive the unbelieving notions of men who do away with the teaching and promises of the Lord through their unbelief. But after all that men can say, it is the Lord's promise, and, as to the faith, it was the Lord that taught it, and if we reject it we reject his teaching. Now let the Lord be true, and let his teachings be for our belief, and then we cannot deny the faith because the Lord taught it; and we cannot disbelieve the promise because it is the Lord's own words, for we cannot reject the Lord's teaching or disbelieve his words. And if we cannot deny the faith or disbelieve the promise, we must confess that it is nothing but unbelief that hinders men from enjoying the same privileges now that the ancient saints enjoyed. For we find that those privileges have not been sought in faith nothing wavering, but rather have been disbelieved, and denied. The promise is too plain to be misunderstood, and if we put it to the test we shall find that it is of the Lord. If we prove the promise, and find that it is of the Lord; for if it is of the Lord it is truth. "And all things whatsoever ye ask in prayer, believing, ye shall receive." For this is the promise, and if we prove it and find that we do receive all things whatsoever we ask in prayer, believing, then we find that we have the same privileges that the ancient saints enjoyed; that we have the glorious privilege of receiving communications from heaven, and knowing the truth of our holy religion, of knowing God and things of eternity. This doctrine, so confidently received by the ancient saints, and upon which rests all the certainty of the truth of our holy religion, is a glorious truth.

—*Ibid.* C. BIDDLECOME.

NAUVOO.

Stern winter has left us, though reluctantly and with a parting frown, and pleasing spring is again upon us. Business begins to assume a cheering aspect in our city. As in the day-break of a May morning, light and melody suddenly dissolve the mantle of night, and scare away the gloom of silence. So no sooner is the icy fetters of winter broken, and the landscape fanned by the vernal zephyr than our eyes are cheered with a scene truly enchanting. Every where we see men of industry with countenances beaming with cheerful content hurrying to their several occupations and scenes of labour. The sound of the axe, the hammer, and the saw, greet your ear in every direction. Notwithstanding the discouraging circumstances under which the saints were thrown, shipwrecked as it were upon this shore, they have indeed wrought wonders. Habitations are reared for miles in every direction, and others are springing up, and, ere we are aware of their existence, are filled with happy occupants. It would do the heart of the truly patriotic and philantrophic good to witness the industry and enterprise which are already manifest in our beautiful city. Though emigrants are flocking in in multitudes, and have their homes and their wants to be supplied, yet all things move on in their accustomed order and with accelerating force. Hundreds of houses, shops, mills, &c. are expected to go up in the course of the summer, when our city will present a scene of industry, beauty, and comfort, hardly equalled in any place in our country. The saints have a great and arduous work before them, but persevering industry and diligence, stimulated by a zeal for God and his cause, will surely accomplish it, and they will reap the full reward of their toil.—*Ibid.*

COMMUNICATIONS.

To the Editor of the Star.

Douglas, Isle of Man, May 26, 1841.

Dear Brother,

I feel a desire to express to you the joy of my heart, as a member of the Church of Jesus Christ of Latter-Day Saints. I have been here five or six weeks. The soil of this land is not good, either in a temporal or a spiritual sense. All the excitement has been raised here that could be raised, and although the whole land is but small, (about 30 miles in length and 12 in breadth) it appears as though all the lies and slander have been imported here that have ever been coined, beside all that have been coined here at home. The parsons try to make the people believe that we want their money, and that we only want those who have it. You know it is natural to men to look most after that which they value most, so they are fearful we shall get some of it. Mr. Haining says we are expecting to be saved by faith and obedience! and that we believe in dreams, &c., which, he says, are very dangerous, as he cannot tell which are from the Lord and which from the devil. I suppose there are many more in the same case, so perhaps it would be best for the Lord not to give any more dreams or visions. Don't you see what singular characters we are? What a strange thing for ministers to love money! Did you ever hear such a thing? And then to think of being saved by faith and obedience! and again—a very worthy man, who doubtless is without fault, or he would not cast a stone, makes us to say, we neither toil nor spin! but live by taking sinners in. Did you ever see the like that ministers live without spinning! or even toiling? If this be so, how is it that you have not let me know how you do it, but let me toil as I have done since I left my farm and comfortable home in Canada, near four years. I have not learned to spin, but I have, I suppose, walked some thousands of miles, chiefly with an empty pocket (but I don't wish to complain, or else I would say, at some times not a very full stomach), and I really thought my brethren did the same. You will perhaps let me into the secret, for I want to return to America soon, and how am I to get there? When you find out the treasurer of your funds I may get something perhaps; however we ought not to be idle while all the rest of the ministers are toiling and spinning so busily, neither ought we to complain at what we get, for there is one gentleman on this island who with all his toiling and spinning has only £8,000 or £9,000 a year to live on, and some, I suppose, not as many hundreds, so I'll try to be content.

But you may think this is a strange way of expressing the joy of my heart. Well, I will tell you then, I am on a barren spot; the enemies are all hoping to see the cause fail; the devil is hard against us, and, you say, "the line of battle is extending far and wide over the plains of Babel," which I fully believe. I see the hosts of earth and the hosts of hell all combined together to fight against the Lord and his anointed. The skirmishes which you have passed through are but as drops before a thunder storm; and universal war is proclaimed by the Majesty of heaven against the great usurper, and the earth is again to be stained with the blood of the saints before the final blow can be struck by the arm of Omnipotence, and that we are to have a time of trouble such as the world has not seen; and I look upon all this with a firm countenance, and rejoice, knowing that the truth will prevail, and that the victory will be ours. The captain of our salvation inspires my heart with a martial spirit, and I feel to glory in the cause. I would not hurt any one, not even the devil, but I am an honourable man with him; if he can take the kingdom, or if he can take the little stone and throw it beyond the bounds of time and space, he may, but if we take him a prisoner of war, he shall be cast into prison in the name of Jesus Christ.—Amen. JOSEPH FIELDING.

London, May 25th, 1841.

Elder Pratt,

Our London conference, agreeably to adjournment, took place on Sunday the 16th instant. There were present, Elders O. Hyde, Adams, Albon, Williams, and several priests and teachers, together with a respectable company of private members. It was highly interesting and profitable to all present.

The few branches composing this conference were all represented with the exception of that of Ipswich. By advice of Elders Woodruff and Smith, Elder Bourne, from the Potteries, was sent to Ipswich, but there being no prospect of meeting with any success whatever, and the few that now call themselves brethren at that place treating him very coolly, and refusing to administer to his wants, he was reluctantly compelled to return.

The branch at Woolwich, represented by priest Griffith, is still in good standing, and strong in faith. Every means has been employed in their power to get a door open for preaching, yet, in consequence of sectarian prejudices and unhallowed influence, it has been without success. Therefore, as respects numbers, that branch now stands as at last conference.

The branch at Bedford was represented by Elder Adams, consisting of 68 members, 8 priests, 1 teacher, and one deacon. Great prosperity in an increase of numbers has attended the labours of the servants of the Lord in that branch since last conference; and the prospects of a mighty increase is still looked for in that church, under the superintendence of Elder Adams.

I had the privilege of representing the church in London, consisting of seventy-four members. Great prosperity has marked her onward progress since last conference, and there still remains the highest degree of encouragement that her rolling forth will yet become more rapid, more mighty, and more extensive.

I wish now to state, through the medium of your *Star*, that it has become the duty of this conference to withdraw the hand of fellowship from the branch at Ipswich until such times as a better account can be had of it. It has repeatedly refused to answer my communications, and twice it has been visited by a servant of the Lord, and twice that servant of the Lord has been rejected and turned away. Once he was compelled while among them to make for his night's pillow the cold ground, and the canopy of heaven for his covering.

Now, we wish to have it distinctly and universally understood that the London Conference of the Church of Jesus Christ of Latter-Day Saints disfellowships such conduct.

LORENZO SNOW.

LIST OF PUBLICATIONS.

List of Latter-Day Saints Books and Tracts, for sale at the *Star* office, 47, Oxford-street, Manchester, wholesale and retail, and by agents in most of the branches and conferences in England and Scotland:—

	s.	d.
Book of Mormon ..... price	5	0
Voice of Warning	1	6
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	2	0
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st and 2nd Nos. vol. 2nd, each..	0	3
Hymn Books	2	0
Replies to Rev. Mr. Bush, each. .... or 4s. per 100	0	1½
Ditto to Mr. Hewitt	0	1½
Ditto to Taylor and Livsey.....	0	1½
Ditto to Mr. Hayes	0	1½
O. Pratt's Tract—Remarkable Visions, and an account of the Discovery of Ancient American Records.....	0	4
H. C. Kimball's Journal	1	0

☞ A new tract of 12 pages, entitled A Letter to the Queen, designed for general circulation, price, single.... 0 1 or 4s. per 100

Those who wish a tract suitable for circulating a knowledge of our principles, to give away, to lend, or to sell, would do well to get 100 of this Letter to the Queen.

*** *Notice.—Four shillings per* 100.

NOTICE TO AGENTS.

Our Agents are again reminded that all old accounts must be settled as soon as possible, as we have large sums of money to make out for our printers and binders. They will also be careful to make returns for each month for the *Star*, if possible in time for the next, so that they may have it without delay. It is issued on the 10th of each month, and will be forwarded immediately to those who have made returns for the last.—All those who order books from us will please send us money in advance, as this is the only principle on which we can sustain our business.—Ed.

MANCHESTER:

Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 3. JULY, 1841. VOL. II.

CONTENTS:

Communications—from G. J Adams .. 32
——— A Hint to the Wise.. L. Snow. 37
——— L. Snow..... 38
Present Condition of the American Indians 41
Editorial Remarks—Reply to the Preston Chronicle 42
——— Reply to Mr. Rollo 43
Poetry—The Gathering of Israel 43
List of Publications..... 48

COMMUNICATIONS.

SECTARIAN FOLLY AND WICKEDNESS MADE MANIFEST.

Northampton, 22 June, 1841.

Elder Pratt

Highly esteemed Brother in Christ,—Having a few leisure moments of time, I cheerfully sit down to communicate to you a short account of my travels and labours since I left Manchester. You will doubtless recollect I left immediately after the conference in company with our beloved brother Elder Snow; we travelled together until we arrived in Birmingham, and there brother Snow left me, and proceeded on his way to London.

I remained in Birmingham about ten days; while there, I preached eleven times, and there were three baptised: a number of others were believing, and I have no doubt but the time is nigh when a great work will be accomplished in that place.

On Monday, the 19th of April, I left Birmingham for Bedford, where I arrived the following day; I was kindly received by the brethren there, and in the evening I met with the saints in the room which they had to preach in.

At the close of the meeting I spoke about fifteen minutes and bore testimony to the great work of God in these last days; I then gave out that I should preach on Thursday evening, and dismissed the people.

Previous to this time, the congregations in Bedford had been very small; few attended but the saints, and these did not exceed thirty in number.

However on Thursday evening a number of strangers came out to hear; the report having gone through the town that a man from America was going to preach. I spoke on the first principles of the gospel: the people listened with great attention, and at the close of the meeting I published preaching for the following Sabbath.

Most of the people that were present on the Thursday evening came to hear again on the Sabbath, bringing many of their friends along with them; in fact the report had spread so, that in the evening the room was filled to overflowing.

Many were pricked in their hearts, a number believed, and during the week several came forward and were baptised. The place was then too small to hold the people who wished to hear; and before the next sabbath we engaged Mr. Mayle's large room, and sent a notice to the branch of the church at Honeydon which then consisted of about fifteen or eighteen members.

Honeydon is a village about nine miles from Bedford, it is the place were brother Joseph Fielding was born, and he was the first Elder that preached the fulness of the gospel to the people in that place. While he was with them last winter he baptised two, and sowed the seed that has now sprung up in many hearts.

Agreeably to appointment which had been made, I preached on the sabbath in Mr. Mayle's large room, which was completely filled with the people from Honydon and those from Bedford. In the morning I preached on the new covenant, and the people received my testimony with apparent joy. In the afternoon thirteen that had been baptised were confirmed by the laying on of hands for the gift of the Holy Ghost, &c.

Six were called by the spirit of prophecy, and ordained to the office of Priest to preach the gospel in the region round about Bedford.

Now my dear brother the above proved to be too strong meat for the people of Bedford: for it set the whole town, or at least the people of the town, in commotion. The sectarian priests began to cry delusion — deceivers — false prophets, &c. &c.

They said this was the way the Lord use to work in the days of Apostles when men were inspired;—and they knew there were no Apostles or inspired men in these days; for they said they were all done away, and not at all needed in this enlightened age, when religion is so fashionable, and there are so many colleges, &c. &c.

They seemed to think that a prophet or an Apostle should be something different from any body else, and should pull a longer face.

But the more they cried delusion, and railed against us, the more the honest in heart wanted to hear the truth. Mr. Mayle's room was now too small to hold the people,—and we engaged the new brick rooms, Castle Hill, that will hold about a thousand people.

On the Thursday evening after the above named sabbath, I commenced lecturing in the said rooms; the first evening every thing went on well, but on the second evening, which was the following Tuesday, when I had got about half through my lecture, there commenced and was carried on the two following evenings, such scenes as I had never before witnessed:—scenes which I shall "remember while heaven gives my common intellect."

I had on this occasion hundreds of sectarians to hear me; they seemed to be aware of one thing, (viz.) that God's house was a place of order, and that their only chance was to throw the meeting into disorder and confusion.

To this end they had engaged a couple of ignoramuses that were capable of doing any piece of dirty work they have in hand. The first that made his appearance was a Mr. Mallows, a Moravian, who arose and asked a question concerning the two witnesses spoken of in the revelation given to John in the Isle of Patmos. I told him it had no allusion to the subject whatever. The sectarians all bawled out with one accord, "the answer to the question; we will have the answer to that question." Some cried out one thing, and some another. The devil having thus succeeded in throwing the meeting into confusion, the second and principal actor made his appearance, a Mr. White, Independent preacher, bookseller and printer. The moment he arose the sectarians cried out, hear, hear Mr. White. He commenced by saying that he had an history of Mormonism contained in a newspaper that he would now read to the meeting. I objected to have the cause of truth tried by the lying newspaper statements, but it was no use; the sectarians were many in number, and they cried out with one accord, the newspaper story!! the newspaper story!! we will have the newspaper story!!!

I recollected it was prophesied in the Word of God, that there should be some in the last days that would love a lie more than the truth; for this cause God should send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. When I recollected this fact, (knowing

that they had acted unrighteously in interrupting me when I was proclaiming the unsearchable riches of Christ,) I thought probably the Lord was about to send them strong delusion, that they might believe a lie, and some of them be damned.

Accordingly, White commenced reading a pack of lies published in the Athenaeum, (all of which you have replied to in the first No. of this year's Star) concerning "money digging"—"fortune telling"—"gold bible company"—"the Spaulping story"—and many other abominable lies that have all proven such some years ago. After he had done reading, he declared that he was prepared to prove the principles of the Latter-day Saints were all false.

I arose and told him that I was prepared to prove them true, and if he would meet me the following evening the subject should be discussed before the public, and all arguments should be brought from the Scriptures, and not from newspaper stories. To this he agreed. We accordingly met the following evening; the house was crowded at an early hour, and the Devil had another scheme ready for them, viz., they must have a chairman. I told them it was not according to the agreement, but they insisted that they would have a chairman! I then told them if there was any man present who belonged to no sectarian party, who would stand up before God and that congregation, and say that he was not prejudiced against the Saints or their doctrines, I would not object to such a man. They had their man ready to say any thing for them, in order to carry the purpose; and they immediately appointed him. His name is Wyatt. He arose and declared that he was such a man as is above described, and I suppose if that had been the first lie that he had told it would have choaked him; for, instead of Mr. Wyatt being a candid, unprejudiced man, he was just such a man as would suit sectarianism, for he acted with prejudice from first to last, as all the people, both friends and enemies, can bear witness.

But to proceed with my history. After the chairman had taken his seat, I arose and called the attention of the congregation to the 48th & 49th chapters of Genesis, showing that the descendants of Joseph were to become a multitude of nations in the midst of the earth, and inhabit the utmost bounds of the everlasting hills, &c. I then spoke on the 37th chap. of Ezekiel, and the 29th of Isaiah, and many other important parts of the Bible, which speak of the great and marvellous work of the Lord in the last days. After I had taken my seat, Mr. White arose, he coughed two or three times, and then commenced slandering my bretheren by calling them money diggers—speculators—and reiterated the same slang that he had read the evening before, by adding the compass story!! he also said that some parts of the Book of Mormon were too much like the Bible to be true! I then arose, and showed the people the doctrines and principles of the gospel as they were taught eighteen hundred years ago; and compared them with the systems of the present day. I told them the Lord had restored the same order of things in these last days according to his promise. Mr. White then rose and repeated the same trash over again, adding another lie to it, which he read from a newspaper, although he had agreed not to read newspaper stories.—I objected, but it was useless—the sectarians would have the story!!—and for no other reason that I know of than this: the Bible condemned them and their creeds, while the newspapers sanctioned them. The chairman granted them their request, and White read from a paper a number of lies, which it would not be worth while to write. After this the meeting adjourned until the following evening,

It appears that during the next day, they held a private meeting to consult what was best to be done; for, said they, their numbers are increasing;—they are daily baptising some;—and if we keep the public excited, some of the principal men of the place will join them, for that Adams proves everything by the Scriptures. Some advised that they should send for a very learned man from Lon-

don to come and show me up. After many propositions of various kinds, I learned that they came to the following conclusion, viz., to get all the lying trash and newspaper misrepresentations they could muster, and lay them before the public that evening; and then give it up for a bad business. The evening came, the room was filled in every part, and two-thirds of the people who were present were members of the different churches and chapels in Bedford.

Mr. White began by demanding "a sign;" he said "show us a sign!" "give us a miracle!" "raise a dead man and we will believe!!" "a new religion wants a miracle to confirm it!!" After he had continued crying something like the above for nearly half an hour, he declared to the meeting that he was sorry he had anything to do with the subject, and told them that it was the last evening that he would appear.

I then arose, and told the congregation that I was somewhat astonished that a man should come and interrupt religious worship, by declaring that he could prove the doctrines and principles of a religious society false, and their teachers all deceivers and false prophets,—the Bible being the rule of evidence,—and then never bring a single argument from the Scriptures; but have recourse to newspaper statements, and lying slanders, which were even without the shadow of truth. I told the gentleman that he had better search the scriptures and he would find out that signs were to follow those that believe,—not go before to convince men,—and that they never could be enjoyed or even witnessed by unbelievers such as himself; I told him the Lord had never promised them to those that said they were done away and no longer needed. I also told him that his satanic majesty once desired a miracle or two of our Lord, likewise Herod wanted a sign, and if signs were given to convince unbelievers, Herod, being filled with unbelief, of course should have a very great sign to convince him; and what a pity it was that my opponent was not there to have instructed our Lord how to act on that occasion. I told him that Jesus said a wicked and adulterous generation seek after a sign, and I was sorry that he had ot acknowledge that the religion of the New Testament was new to this generation; but such it seemed was the fact.—I then bore testimony to the fulness of the gospel, and told Mr. White that I really hoped he would notice the passages of the scriptures I had laid before the people.

He then arose and commenced reading from a tract published in London, charging the Saints with heresy—blasphemy—slavery—and treason; he told the people that these things were contained in a secret book, called "doctrine and covenants," and that they never let the people see this book;—this was the cue or signal for the sectarians to commence, and immediately there was such a scene of confusion as is seldom witnessed:—some cried "shoot him!" some cried "hang him!" some cried "stone him out of the place!" others cried "give us a miracle! raise a dead man," &c. &c.

I arose and attempted to speak: some stopped their ears, others cried down with him. Several of these men who are called wicked infidels, by the religious sects of this generation, then arose, and prevailed on the good Christians to hold their peace for a few minutes. I at length arose and told the people that those statements were all false, and that I could procure the book in a few days, and it should answer for itself.

I then proposed to Mr White to meet me when I obtained the book: to this he reluctantly consented. The people then seperated.

I continued to lecture for the five or six following evenings, no man forbidding me. I baptised a number more and then went to the London Conference; we had a good time at the Conference; our beloved brother Elder O. Hyde was present. The prospects in London were excellent, many were believing and embracing the truth.

Elder O. Hyde returned with me to Bedford; I then called on Mr. White and told him that I had obtained the book I asked him when he would meet me; he said he did not think it necessary to disturb the peace of the town again. I then told him I should send the Bell-man round to notify the people that we should answer to the charges of heresy, slavery, blasphemy and treason. Accordingly we met at the time apppointed, but no Mr. White appeared. Elder Hyde then addressed the meeting; he entirely freed the saints from the above charges, and left our enemies writhing in shame, confusion and disgrace!!

Thus, you perceive, Mallows, White, and Co. have retreated from the field of action without having left even a stone to tell where slumbers the ashes of these fallen heroes.

Elder Hyde laboured with us faithfully and very acceptably, for a number of days, and then left to fulfil his mission in the east, and his memory will be cherished in many hearts when he is far away. On the 6th June, Elder Joseph Brotherton arrived in Bedford, and has been labouring with me in different places round about Bedford, and is now with me in Northampton. We came here not knowing a single individual in in the place; the Lord has been with us, and opened our way in a wonderful manner; we have obtained a chapel to preach in that will hold more than 500 people. It is in a respectable part of the town.

Thus, you see, we have come to a conclusion, in the name of Jesus Christ, our master, to push the battle to the strong holds of sectarianism. I have preached twice in this place since our arrival; we had a very large intelligent congregation. They listened with attention; many are believing, and I expect a number to be baptised soon. When I first came into this region of country, we had but two or three preaching places, now we have more than a dozen; then we had but about fifty members, now we have more than 100, and the members are increasing almost daily.

We have preaching places open in Bedford, Crawley, Kempston, Malden, Gravely, Honeydon, Thorncutt, Wibrison, Whaden, Wellinbro, Northampton, and other smaller places too numerous to mention. The fields are all white, and ready to harvest, and we are determined, in the name of our Lord to thrust in our sickles and reap, well knowing that the summer will soon be passed, the harvest gathered home.

I remain your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

A HINT TO THE WISE.

London, 13th May, 1841.

The Saviour has commanded us not to cast our pearls before swine. I am sorry to say however that this instruction is not always sufficiently regarded by those to whom our Lord hath given, through the everlasting covenant, his pearls of wisdom, knowledge, and gifts; and the consequence is, we loose blessings instead of gaining them, a decrease of the holy spirit follows instead of an increase, and our minds become darkened in room of being enlightened.—What I allude to is this,—we too frequently engage in conversation concerning things of the kingdom of God with individuals of a wrong and bad spirit; and feeling ever anxious to make them see, understand, and acknowledge our light, we urge on and persist in the conversation, until we fall into an unpleasant state of mind, and finally catch the spirit of the person with whom we are conversing.

We ought to be particularly guarded against falling into errors of this kind.

It is very easy to understand when a conversation is attended with profit. We then feel our minds enlightened, and feel the power of God resting upon us through the holy spirit; we find ideas flowing into our minds, and have power to express them with perfect ease and freedom.

Conversation, conducted in this spirit, proves highly profitable, not only to ourselves, but the persons with whom we converse; and after its close we contemplate with the highest pleasure the profitable scenery in which we have acted, and our hearts are drawn out in gratitude to the most high in the privilege granted us of unlocking the door into the mys-

teries of high heaven, and communicating a view of the glories thereof unto the sons and daughters of mankind.

But, on the other hand, how different the effects produced when giving way to temptation, and casting our pearls before swine. When we exercise our golden talent, our heavenly light, in conversation with individuals of a bad, wrangling, and contentious spirit, our minds seem barren of ideas; the holy spirit no longer steps in to our assistance, our reasoning powers cease to receive their accustomed supernatural aid, our tongues are clogged, and our whole mind becomes clothed in the dark mantle of horrid night, and finally we become vexed with ourselves as we still persist in the conversation, until at length we are seized with the contentious and wrangling spirit of our opposer; and after the close of our conversation, I ask, what pleasure do we derive in looking back upon it? Have we been profitted? Was the Lord pleased with us? The answer is at hand; we were not profitted, neither did the Lord approbate us.

For if he had, his holy spirit would have communicated its assistance, and our minds been opened, our tongues ready to have given utterance, and the conversation teemed with intellectual fruitfulness, and we felt blessed in our labours.

To carry on conversation in this spirit, and with these effects attending, is the height of folly. It is wrong and sinful in the eyes of the Most High; and in the name of the Lord let us speedily cease from this course.

L. Snow.

London, May, 1841.

To the Officers of the Church of Jesus Christ of Latter-Day Saints in England.

Beloved Brethren,

Feeling an anxiety for your improvement in a knowledge of those things connected with the most high and holy calling whereunto the Most High hath called you in these last days, I wished to be indulged at the same time with the privilege of communicating some few ideas in relation to that important subject.

This priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation, unto the present generation.

Like Jacob's ladder, though standing upon the earth, yet it reached to the highest heavens, and down it must descend the peculiar and important blessings which the Most High hath in store for this generation. Nor is it at all possible for the people of this generation to receive those blessings through any other medium.

The blessings of the celestial kingdom, such as supernatural gifts and powers, are enjoyed by the primitive churches, and now offered unto the children of men, always flow through the right and legal administration of the Gospel ordinances. The holy messenger, as predicted by John on the isle of Patmos, has committed unto us this authority of administering these Gospel ordinances, through which those blessings are to be obtained; therefore it is quite as impossible for this generation to obtain salvation without coming under these administrations as it would have been in the days of Noah for the antidiluvians to have escaped the deluge in any way except that of placing themselves under the protection of the ark.

Hence we perceive that we have a very important office to magnify. God hath appointed us to be instruments in his hands of disseminating light and knowledge unto the people of this generation, and saving them from those calamities and destructions which are fast approaching. Then how all important that we become acquainted with and obtain all the information possible in relation to the nature, character, and privileges of our holy office.

A certain intelligence and power are connected with this office or authority which will be received, if properly understood and sought after, which, when received, will enable us to perform those

duties of our holy calling in a manner calculated to instruct the human family in things pertaining to their immediate salvation.

In fact, it becomes highly necessary that we do have this intelligence and power, in order that the Lord may thereby accomplish through us his glorious purposes, in making known to the children of men the great and mighty work now rolling forth in their midst.

The minds of the people of this generation are so dark and benighted that human power, wisdom, and eloquence, will fall far short of awakening them to a proper sense of those things which directly concern their present and future salvation. For the accomplishment of this purpose, we must obtain that intelligence and heavenly power; so that, when we stand forth in the midst of this generation to deliver the oracles of heaven, our words shall be clothed with great power, and also be in perfect accordance with truth and the mind of God. In this way we shall be enabled to bring the spirits of men—those, I mean, that are worthy to participate of heaven's choice blessings—into a humble and proper submission to the mind and will of Him who hath given us our authority.

And thus the kingdom of Zion will continue to roll forth in the power and majesty of its triumphant king, until all the truly honourable and virtuous of every nation under heaven shall have yielded an humble submission to its glorious and celestial laws.

As we love the prosperity of Zion, do not let us remain content with merely the office of our priesthood, independent of its blessings, its proper qualifications, viz., its intelligence and power. It would be no better than the principles and practice of the sectarian world, who are satisfied with the form of godliness without its power.

The authority or office of this priesthood, according to the order of heaven, can be communicated from one individual to another, but its power and intelligence cannot be: this must be obtained directly from God through the medium of the Holy Ghost.

It is obtained too, no doubt, in a manner somewhat different from that in which some may expect. God will not give it us until we have been faithfully tried and proved.

It will not be withheld, however, from those who, with meekness and perseverance, seek and improve every opportunity to magnify their holy office which their circumstances will allow. In proportion as we are active, humble, and diligent, in accomplishing the duties of our office, we shall receive its power and intelligence. No matter how ignorant or unlearned we may be in the fashionable wisdom of this generation, yet we can become mighty and powerful in the exercise of our office. As the rain falls upon the high mountains, so even shall the spirit and power of the Most High God be distilled in rich abundance upon the understandings of all those who faint not, but stand forth, and with holy boldness maintain the dignity and honor of this holy priesthood.

A great and marvellous work is to be accomplished in the midst of this generation—the dark mantle of tradition and superstition is to be rent from the minds of many people—the fulness of the Gospel carried forth unto people of every nation and clime—the power of God be revealed among the heathen, and Zion be established; and all this to be done through the holy priesthood which we have received.

The Lord God of Israel is going in these last days to obtain to himself honor and fame in the eyes of the heathen, and have his name magnified from the rising of the sun unto the going down thereof. But it will all be done chiefly through this holy priesthood; it shall be exercised by those who through trials, suffering, and much patience, shall have attained to its highest advantages.

We ought certainly to improve every opportunity in making ourselves familiarly acquainted with the revelations given, not only in former times, but those also which have been given now in the evening of time. The Lord hath

commanded us to treasure up words of life continually, and search wisdom from the best books. We are also commanded at the same time to seek, by *faith*, wisdom and knowledge from God. Hence we are under obligations to exercise both our faith and natural faculties in storing our mind with wisdom and knowledge, particularly in relation to the revelations and commandments of God.

Let us then be careful and attentive in giving proper heed to these instructions, and be wise, active, humble, and persevering, so that the Lord may account us worthy to receive that intelligence and power from on high, which shall enable us to magnify our holy calling, to the astonishment of the nations and the admiration of heaven, and thereby become instruments of bringing many sons and daughters of Israel's race into the celestial kingdom of our Father. L. Snow.

PRESENT CONDITION AND PROSPECTS OF THE AMERICAN INDIANS, OR LAMANITES.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever.
Micah iv. 6, 7.

The American Indians, or Lamanites, are a remnant of Israel, of the tribe of Joseph, as is now ascertained from their ancient records. They have been cast a far off from Jerusalem, where this prediction was uttered; that is, they left Jerusalem in the days of Zedekiah, King of Judea, about 600 years before Christ, and emigrated to America.

For the last 300 years they have been driven and afflicted by the Gentiles; and have been greatly reduced in numbers, and very unjustly dealt with. A few years since, that portion of them which yet lingered in the states, being so many remnants of once powerful tribes, were existing in a most miserable and helpless condition, being surrounded by a white population in vast numbers, and separated from each other so widely that they could neither form alliances nor act in concert. In this situation they were greatly afflicted by the oppression of the Gentiles, and were decreasing in numbers from year to year, insomuch that it was proverbial in the United States that this race would soon pass away and become extinct; but at length in the year 1827 their ancient records came to light, revealing their origin, history, and future destiny. In this record it was plainly predicted that they should all be gathered together, and be nourished by this same nation of Gentiles, and should be smitten no more, but should become a righteous branch of the house of Israel; and also that this change should commence with them at the time these records should come to the knowledge of the Gentiles. The records were published in 1830.

Our readers have only to be made acquainted with the movements of the last ten years in that country, in order to understand the fulfilment of our text, and also the fulfilment of the prediction in the record of the Nephites.

The Government of the United States has surveyed a country of some 600 miles square, in the centre of the American continent, and has appropriated it for the gathering and permanent residence of all the Indian tribes. This country is bounded East by the state of Missouri and Arkansa territory; South by Texas; West by the Rocky Mountains, and North by the vacant territory in the regions of the Missouri river. Some of the middle and western parts of it is a great unwooded plain, covered with grass, and occupied by vast herds of buffaloes, and roamed over by the wild and independent tribes of Indians, being not calculated for the purposes of agriculture at present; but the eastern part of it, lying along the borders of the State of Missouri and Arkansa, extending about 600 miles from north to south, and 200 from east to west is a beautiful prairie country, interspersed with small groves of timber, and is well calculated for a dense population. This portion has been surveyed, and divided off to the several tribes, as so many shires, or counties of one government. To this location the government of the States have gathered nearly all the Indian tribes within their jurisdiction. This gathering has been accomplished during the last ten years, that is, since the ancient records were published in English, with the predictions above alluded to contained in them.

This gathering, or transplanting, has been accomplished in the following manner,—first, by treaty between the United States and the several tribes, in which their lands were ceded to the general government in exchange for lands in this new settling. Some millions of dollars are paid to each tribe for the difference in present value between the old and new location, which difference arises out of their former possessions being located in the midst of an improved and settled country. This sum is paid them in clothing, cattle, horses, tools, farming utensils, salt, steel, iron, &c., besides a large sum of money, which is paid them annually, in some cases for twenty years after their removal. Having entered into these arrangements, the tribes were removed at the expence of the United States, by means of waggons, horses, steam-boats, canals, rail-roads, &c. On their arrival, each man is furnished with good fire-arms, and each tribe with one year's provision, such as beef, pork, flour, Indian corn, &c., and mills for grinding, sawing timber, &c. are erected for them.

Thus the tribes are brought together as it were in the arms and upon the shoulders of the Gentiles, who have become as nursing fathers and nursing mothers to them; and thus they are planted in their new homes in the neighbourhood of each other, where their several tribes can amalgamate and assimilate into one great and powerful nation, as an integral part of the United States.

This new location is guaranteed to them for ever, and strict rules are established which effectually prevent the Gentile emigrants from settling within their territory. Their wild and hunting habits are now exchanged for agriculture and arts, and they are fast becoming an industrious, intelligent, and prosperous people.

Their attention has already been called to their ancient records. Some of them have become Latter-Day Saints; it remains for them to be brought to the knowledge of their forefathers as a people, and to know their origin as Israelites, and to receive the fulness of the Gospel, as written in their own records, and obey it.

The power and spirit of God will then rest upon them, and they will constitute a standard, or rallying point, for all the other tribes which are scattered in the vast regions of Canada on the north, Origon on the West, Mexico on the south, together with all the tribes in central and South America. These all must come into the covenant, and be gathered and consolidated in one great national compact, under the nursing care of the Gentiles,—that highly favoured government, the United States, or that portion of it which by cleaving to the righteous and holy principles of liberty, justice, mercy, and truth, will be preserved from that overthrow which awaits the wicked.

These tribes now consist of more than ten millions of souls, and are scattered over a country of more than seven thousand miles long, and two thousand broad, extending from the frozen and scarcely explored regions of Hudson's Bay on the north, to the extremity of Cape Horn, or the southern end of South America, and from the Atlantic to the Pacific, east and west.

While these movements are proceeding with such rapidity in regard to the tribes of the Lamanites, the great valley of the Mississippi is beginning to be an asylum for the oppressed, and is rapidly filling up by emigrants from all nations. The Saints from all parts of America and from many parts of Europe are pouring in emigrants like a flood, and the extensive fertility and resources of that valley are sufficient to sustain a population equal to all Europe. Already the nations begin to look to the valley of the Mississippi as the future capital of the world, and destined at no distant period to wield the destiny of the nations. The Saints have already founded several towns, viz—New Jerusalem, or Zion, in Jackson Co., state of Missouri, near the bank of Missouri river. They have also four towns on the bank of the Mississippi, in Illinois, and Iowa, and several others inland. These towns have a direct communication with the ocean by river steam-boat navigation, are well adapted for commerce and manufactures, and are surrounded with the richest and most fertile farming country on the globe.

New Jerusalem, or Zion, is destined for the capital of the settlements of the Saints, where will stand the great temple, the house of the Lord, to which the nations will resort, "to walk in his paths, and be taught in his ways," thus fulfilling the fourth chapter of Micah. On the west of this city and temple will be the tribes of the remnant of Israel, as they are now being located, as described in the foregoing; and on the east of this city and temple will be the nations of the Gentiles, with their towns and villages, gardens and fields, extending for hundreds of miles, while both the remnant of Joseph from the west, and the Gentiles from the east, resort to the house of God, the Zion

of the Holy One of Israel, to learn wisdom and to pay their devotions.

Thus the Lord, in the words of our text, "will make her that halteth a remnant, gather her that he has afflicted, and make her that was cast far off, a strong nation; and will reign over them in Mount Zion from thenceforth even for ever."

Rise, crown'd with light, imperial Zion, rise!
Prepare to meet the city from the skies;
Let Joseph's remnant at thy gates attend,
Walk in thy light, and in thy temple bend,
While Gentile saints thy spacious courts shall throng,
And join their voices in the general song.
No more shall proud oppression drive thee hence,
Nor terror come, for God is your defence.

ED

The Millennial Star.

MANCHESTER, JULY, 10th 1841.

REPLY TO THE PRESTON CHRONICLE.

The PRESTON CHRONICLE of April 24th contains a long article taken mostly from the Baptist Register (an American paper), on the system of the Latter-Day Saints, from which we extract the following:—

"The Indians are the Lamanites, and this is the land of their inheritance, as Palestine is that of the Jews. This good land, more precious than all others, was given to the Nephites, in an everlasting covenant. And in the Book of Mormon, all their sufferings, all the abuse heaped upon them by the Gentiles on the continent, and their dwindling in unbelief, are all the subjects of prophecy. The reader would obtain a very correct history of the present state of the Indians by reading that book. But the tables are to be turned, and the Gentiles are to be cut off, all of them, every man, woman, and child, who do not embrace their system. Yes, Mormonism is to triumph, and possess this goodly land.

There is one prediction to this amount, coming from Christ himself: "O ye Gentiles, on this continent, repent and come unto me, that ye may be numbered with my people, O house of Israel, else my people, O house of Israel, shall go through and tread you down, as the lion doth his prey." This is the constant theme of the Mormon priesthood. It is declared in the Book of Mormon, that the Indians are the descendants of Joseph, in the tribe of Manesseh And they are to be converted by the Book of Mormon, and congregated with the Mormons in the holy city, New Jerusalem. After which, we Gentiles, are to be destroyed. The sword may be unsheathed by an unfuriated fanaticism and be to this continent what Mohammedism was to the continent of Asia. Smith and his priesthood dwell on this theme. We by analogy are Canaanites—intruders; Smith is another Moses, and some one another Joshua and all who do not act the part of Rahab, are to be served as was Jericho. This description is no fiction. These fulminations have struck terror into the hearts of the timid, and terrified them into submission to the Mormon yoke. Popery with its triple crown, never made greater pretensions than Mormonism does, with its Triune Priesthood.

* * * * *

"If Mormonism succeeds, Christianity will receive a mortifying blow. The question is, what ought to be done? The answer is, "inform the people." We have looked upon it as a mere delusion, containing the seeds of its own dissolution. But there is order in this fanaticism, there is system in this imposture and it carries with it an invisible spirit, by which the learned and the unlearned are strangely overcome.

All classes of the community are interested. The politician as well as the Christian. The triune priesthood, constituting in itself a kingly power, will as soon draw the sword against our government as against our religion. The Mormon priests with the Book of Mormon, are traversing England and the continent of Europe and being unknown comparatively have greater success there than at home."

In reply to the above remarks of the enemies of the Latter-Day Saints. We would barely observe that the persecutors of Christ and his followers have always excused themselves in their lying, and murder, and violence, by pretending that those whom they persecuted were going to do something evil by and by. Herod sent forth the exterminating order against the children of Bethlehem, not for any thing they *had* done, but because it was predicted that a king of the Jews *should* be born in Bethlehem; therefore, in anticipation of the treason or murder which the infant Jesus might live to commit, he thought to destroy him. This same spirit of jealousy in the hearts of Jew and Gentile still accused Jesus of some treason or murder which he was going to commit, till at length they crucified him.

This same spirit instigated the persecutions, imprisonments, and stripes, which were inflicted upon the Apostles and Saints of old. They opposed them, not for what they had done, but for that which they were about to do, saying, "if we let them alone all men will believe on them, and the Romans will come and take away our place and nation;" "these men teach contrary to the decrees of Cæsar, saying there is another King, one Jesus."

The enemies of truth in these days have only to change these sentences enough to apply them to the Latter-Day Saints, and their complaints amount to the same: for instance, "if we (the editors of the *Baptist Register* and the *Preston Chronicle*) let the Saints thus alone all men will believe on them, and they (the Mormons) will come and take away our place and nation." "These Saints teach contrary to the creeds of the Baptists and other sectarians, saying there is another king, one Jesus." They seem desperately afraid, too, that this Jesus will avenge the wrongs of the poor oppressed Israelites, and take vengeance upon the Gentiles for their injustice and oppression. The writer seems conscious that the testimony of the Book of Mormon, in regard to the Gentiles, having wronged and oppressed the Indians is correct. He pleads guilty, on the part of the Gentiles, and observes that Christ himself has promised to execute justice in this matter, except they (the Gentiles) repent, and come to Christ, and be numbered with Israel. Now, I would ask the *Baptist Register* and *Preston Chronicle* what objection they have to this repenting, seeing they themselves acknowledge that the Book of Mormon contains a true and correct testimony of wrongs, sufferings, and abuse heaped upon that remnant by the Gentiles? (Christians.)

If the Gentiles have actually been guilty of that which these editors acknowledge, and king Jesus is a just king, has he not a right to call them to repentance, and to threaten them with just retribution if they do not repent?

But, says the Register, "*Mormonism is to triumph, and possess this goodly land?*" "it carries with it an invisible spirit, by which the learned and unlearned are overcome." He must have read Daniel, 7th chap., where it is predicted that the saints of the Most High will possess the kingdom and the greatness of the kingdom under the whole heaven. Messrs. Editors, you inquire what can be done; to which I reply, in the words of Mormon, "Do not think that you can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel."

It is not our intention to undertake a contradiction of all the falsehoods and misrepresentations which appear in the *Chronicle* and other prints; but we wish it distinctly understood that the interpretation given to the Mormon predictions as to the Latter-Day Saints drawing the sword against others who may differ from them in religious belief is without shadow of truth, being contrary to the whole spirit of the Christian religion, which they (the Saints) profess; and however the Lord may see fit to make use of the Indians to execute his vengeance upon the ungodly, before they (the Indians) are converted by the record of their forefathers, yet it is certain that if they once became Latter-Day Saints they will never more use weapons of war except in defence of their lives and liberties. The Latter-Day Saints never did draw the sword except in defence of their lives, and of the institutions and laws of their country, and they never will. But this much the Latter-day saints have openly and boldly avowed before God, Angels and Men, viz. That if there ever comes another exterminating order such as was executed in the state of Missouri by order of Governor Boggs, that they will maintain the laws and institutions of American liberty, and defend their rights to the utmost of their power; if it were to blow fifty such governors as Boggs into attoms and their armies too.

The laws and institutions of American liberty have been completely distroyed in the state of Missouri, and a gang of outlaws, murderers, and robbers have been rulers for three years. But such abominations shall come to an end and that right soon.

The holy principles of freedom established by the hand of God, through the instrumentality of Washington, and the fathers of our country, shall be maintained, and shall regain their ascendancy in Missouri, and the strong military powers of the Latter-Day Saints and all true Americans shall help to perform it.

Now, if the *Baptist Register* can call the Missouri murderers "citizens," and thus partake of their evil deeds, let him do so; but the true republican can never recognise them as anything but a gang of outlaws.

REPLY TO MR. J. B. ROLLO'S "MORMONISM EXPOSED."

Mr. Rollo gives a statement of our doctrine on his first page, in a very correct and intelligent manner, proving it from the Scriptures in a way that no lover of the Bible can object to.

He then gives three reasons for believing the system of the Latter-Day Saints to be another gospel. First, because a society in Edinburgh, in connection with Dr. Hamilton, hold the same principles, and accuse the Saints of borrowing these principles from them. Secondly, because, as the Galatians had added the law of Moses to the Gospel, and thus perverted it, so the Saints had added the law of J. Smith to the Gospel, and thus made it another; and, thirdly, he says, "While the Apostles promised an inheritance incorruptible, undefiled, and which fadeth not away, the Mormonites preach up a temporal and defilable inheritance, which shall soon pass away; and that only to the rich they teach that it is promised as a *gift* of God, yet must be *purchased* with money! consequently the poor can have

no inheritance: thus the gospel they preach varies in many respects from that preached by Paul."

To these several objections we reply in order—first: we know nothing of Mr. Hamilton and his principles, and have borrowed nothing from them, and further, we can recognise no apostleship as existing in their society unless they produce new revelation attested by several witnesses who have seen and heard for themselves by heavenly vision.

Secondly, as to the law of Joseph Smith being added to the Gospel by us, we know of no law of Joseph Smith; every law which has been given to the Latter-Day Saints is the law of Christ himself: it is given by revelation from Christ himself, and is in accordance with his laws as given to the saints in Paul's day, except so far as times and circumstances may differ, as regards the things to be fulfilled.

If Mr. Smith is like unto Moses, it is no sign that his law is like unto Moses's, for Jesus Christ himself is said to be like unto Moses, for Moses said, in reference to Christ, "A prophet shall the Lord your God raise up of your brethren, LIKE UNTO ME." If, then, Christ was like unto Moses, and yet introduced another law, and put an end to Moses's law, why may not Joseph Smith be like unto Moses, especially when we consider that all men are required to be like unto Christ?

He says further, "that the views given of faith, baptism, and the Holy Spirit in the Book of Mormon are incorrect." This is a bare assertion, and is without shadow of truth, as all men must know who have read it.

Thirdly, as to the inheritance of which Mr. R. speaks, as promised to the Latter-Day Saints, it is the earth, or, rather, an inheritance on the earth. And if Mr. R. has made a difference between Paul and the Latter-Day Saints in this respect, he has made the same difference between Paul, Jesus Christ, and all the holy prophets; nay more, between Paul and Mr. R. himself, for he states on page 7th that the seed of Abraham, and all the Gentiles adopted into their family, will come into possession of the earth, even to the utmost bounds of the everlasting hills.

Now what but extreme prejudice, and a determination to find fault, could have induced Mr. R. on page 2d to accuse the Latter-Day Saints of holding out the same promises which Mr. R. holds out on page 7th of the same work? Or, is it because the Latter-Day Saints *purchase* the land with money which God has given them as a gift? Query. Did not God promise the land of Canaan as a *gift* to the seed of Israel? and does not the 32d chap., 44th verse of Jeremiah read as follows: "Men shall *buy* fields for *money*, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Now if God gave the land of Canaan to the Israelites, and then in restoring them in the last days causes them to *purchase with money* the very country which he has given them, then his dealings with the Latter-Day Saints are on a par with his dealings with Israel. And if Paul preached any thing contradictory to this way of doing then let him be accursed. It may do for Mr. R., in some of his wild freaks of lunacy to think the gospel of Paul authorises him to withhold from Cæsar the things that are Cæsar's, and to undertake to enter upon the lands of others without purchasing them, but the inner walls of a prison or mad house would soon show him his fanaticism.

But, says Mr. R., the poor are excluded; none but the rich can have an inheritance with the Saints, because money is required for land. Query. Will the rich only have inheritance in the land of Canaan at the restoration?

To this perhaps Mr. R. would answer that in the return of Israel the money of the rich will purchase land for the poor, and that the law of God will require them to divide with each other. Well, then, the same answer will apply to the Latter-Day Saints. But here again we shall bring Mr. R. to answer Mr. R.'s objections. On page 10th Mr. R. quotes from the law of Christ given to the saints as follows:—"If there be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, it shall be kept to minister to those who have not, the residue to be kept in my storehouse to administer to the poor." Again, he quotes, page 11th, a law of Christ given to the saints, commanding them to appoint to the saints "their portion, *every man equal according to their families.*"

Now, Mr. R., can you as a man bound to eternity, justify yourself for saying on page 2d that the laws or rules of the saints hold out an inheritance only to the rich, and then quote what you have quoted, as the laws of the same saints, on page 10 and 11 of your work?

Mr. R. remarks on spiritual gifts, that every member in Paul's day immediately received one or more of the spiritual gifts. This assertion needs proof. It is true that the manifestations of the spirit was given to every man to profit withal: but to say that every man had an outward and visible gift immediately is saying too much. There were many gifts which were not so manifest to others as to those who received them.

Mr. R. seems to think the church in his city are deficient in some of the gifts as yet; and I think probably it is the case, for it is in its infancy, but there is room for it to grow "till it comes behind in no gift." He asks if the signs follow us? to which I reply, yes, as far as we exercise faith and obedience to the commandments of the gospel. I have seen some hundreds of sick healed in the name of Jesus, in almost every country where the Saints have planted the truth. I have seen and heard thousands of men and women speak in tongues and interpret them, and have heard them preach the word of wisdom, and the word of knowledge, and relate their visions, and prophecy. And I can say of a number of the Churches that they come behind in no gift, but I presume Mr. R. did not receive much of the spirit while a member of the Church of the Saints; and I presume he never will in any Church till he is more *honest* and *consistent* in his religious views.

He complains that the Church of the Saints have added many offices not mentioned in the New Testament. He then mentions "revelators," "councils," "patriarchs," and "priests after the order of Aaron."

Revelators and councils were had in the New Testament church, and patriarchs and priests of Aaron are promised in the restoration of Israel. "I will restore their councillors as at the first, and their judges as at the beginning;" "I will take of them for *priests* and for *Levites*. (See Isaiah, last chap., also Malachi III., 3). A patriarch means father, and was known in the New Testament under the name of Evangelist. Mr. R. complains of the American apostles showing no signs and wonders and mighty deeds. To this we reply that there are tons of thousands who witness to the contrary, and their testimony is as good as his.

He complains that we require faith of people who would be healed, as though this was a false doctrine; but Jesus Christ could do no mighty work in one place because of their unbelief; and in another place it is written—"Lest they should see with their eyes, and hear with their ears, and be converted, and I should heal them." So, it is Mr. R. and Christ that must settle this question, as they are the persons at variance on the subject.

Now as to all the prophets working miracles as a proof of their divine mission, it is expressly said that John did no miracle, and that there was no greater prophet born of women, and it was condemnation to reject him or his baptism. Mr. R. would reject John for the want of the necessary proofs. He reminds us of the people of whom Jesus complained, saying—"John came neither eating nor drinking, and ye say he hath a devil. The Son of Man came eating and drinking, and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners." So it is with Mr. R. If a prophet were to do great signs and wonders then he (Mr. R.) will quote the text which he has quoted on page 12th, how false prophets should arise, and show great signs and wonders; but if there is not sufficient signs and wonders given, then they are no prophets, but impostors.

Mr. R. brings forward the case of the lame man at the gate of the temple as an instance of a person being healed without faith. But I would simply ask what but the strongest faith could have induced him to make the attempt to arise and walk, seeing he never walked during a troublesome life of 40 years? Indeed, if he had not faith, he would have laughed them to scorn for requiring such a thing of him. Mr. R. feels himself under peculiar obligation to try them who come as apostles, but he seems ignorant of the only means by which a man or Church is qualified to try apostles, viz, the Holy Spirit of truth, which guides into all truth. Now, my dear sir, this trying apostles, upon which you so much dwell, had nothing to do with the world in general, who had the beam in their own eye, but the language was addressed to the Church of God at Ephesus, who had received the Holy Spirit through the ordinances under the hand of an apostle, viz. Paul. Now this Church had by the spirit of truth tried them who said they were apostles and were not, and had found them liars. So if Mr. R. would know a man's apostleship he must know it by the *spirit of truth*, and not by the *great signs* and *wonders* which may be performed either by an apostle or a private member, or even by a false prophet.

Mr. R. accuses Mr. Smith of calling himself the president of the high priesthood. Mr. S. has never called himself by any such title. If the God of heaven has spoken by revelation, and has chosen a man to office, it is false to say he calls himself by that title. Again he says, Smith calls himself the head of the Church. This is also a mistake. Mr. S. never called himself the head of the Church. The text alluded to by Mr. R. points out a certain office, whether filled by Mr. Smith or any other man, which office "should possess all the gifts of God which he bestows upon the head of the church;" as much as to say he should be like unto Christ, and possess all the gifts which Christ himself possessed, for it is well understood that Christ is the head of the Church. But it is evident that a man may possess all the gifts which Christ did possess, from the fact that he has promised that "he that believeth in me, the works that I do he shall do also." Of course, then, the man who does the same works that Jesus Christ did will possess the same gifts.

Mr. R. draws the following comparison to prove that Smith is not like unto Moses, after falsely accusing him of pretending to be like unto Moses:—

He says, Moses gave sufficient signs by which the people believed him, and Smith does not. But I do not see that Smith finds any difficulty in getting the people to believe him, indeed his success in this respect is far greater than that of Moses, for even in his youth he is hailed as a prophet by tens of thousands, extending over near half the globe. But I think the two will contrast to better advantage after Smith has had a career of 120 years, as Moses had. It is very unjust to compare a

youth of 30 to a man of a hundred and twenty. But now to Mr. R.'s contrast of the two.

He says, "Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Smith's disciples fled, and fell before their enemies, and he had no power to deliver them who had been immersed into the Church of which he is the head. Moses provided water and bread for the people in the wilderness; Smith's bank failed and took the bread out of the mouths of the people. The earth opened and swallowed up the enemies of Moses; according to Smith's testimony the earth drank the blood of his disciples, while his enemies escaped unhurt.

Now, Mr. R., I presume you acknowledge that Jesus Christ is in Scripture justly compared to Moses. Now let us try your contrast to Christ and Moses, and see if it fits any better than it does between Smith and Moses. Moses drowned the enemies of his disciples in the Red Sea, and delivered all who had been baptised unto him from their power; but Christ's disciples fled and fell before their enemies, and Christ did not deliver those who had been immersed into the Church of which he was the head. Nay, more, they killed Christ himself, and also killed James and Stephen, and Paul, and even Peter, who held the keys of the kingdom, and even John they banished to a desolate island, as if counteracting the commandments of him who had sent him into all the world.

Moses provided water and bread for them in the wilderness. Christ, though sometimes providing bread for his disciples, at other times suffered hunger, and his disciples, too, not having where to lay their heads.

The earth opened and swallowed up the enemies of Moses. The earth drank the blood of Christ and his disciples, while their enemies escaped unhurt.

Now, Mr. Rollo will admit that Christ was like unto Moses, and that Smith differs entirely from Moses; but when he comes to point out the difference—behold! it is in those very points where Christ and his disciples differed from Moses. And yet Mr. R. is an honest impartial judge, at least in his own estimation, and complains bitterly that these modern apostles will not submit to come to Edinburgh that they may be judged, and tested by so high and impartial a standard as the unprejudiced, impartial, and clear-sighted judge Rollo, who at one moment charges the Saints of murder for defending their rights, and the next moment sets them down as false prophets for letting those same enemies escape unhurt.

Mr. R. asserts that O. Cowdery, one of the three witnesses to the Book of Mormon, is declared in the Book of Doctrine and Covenants (sec. 28) to be unworthy of trust. This is not so. The quotation has no allusion to O. Cowdery's trustworthyness, but rather to the necessity of some one going with him as he had a long journey of 1000 miles to travel through a wilderness country with a sum of money.

On page 5 Mr. R. sums up every manner of evil which has been spoken against us for Christ's sake, and then says such a multiplicity of evidence against it must completely outweigh the testimony of the witnesses in its favor. Here again he comes in direct contact with the rules of Scripture. "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." Blessed are you when men hate you, and speak ALL MANNER of evil against you falsely for my sake, &c. The signs following the believer is not more in accordance with the promises of Jesus Christ than the fact that all manner of evil will be spoken of them, and that they will be hated of all men.

The Jews of a foreign synagogue said unto Paul, "as for this sect it is every where spoken against." Now if Mr. Rollo had lived in the days of Paul, he would have said that such a multiplicity of evidence was quite sufficient to outweigh the testimony of Paul and others.

Mr. R. represents us as saying that the promises and blessings to Joseph, Ephraim, &c, have been fulfilled; but this is a mistake. We say that they are now to be fulfilled; the Lord making (the American Indians) "her that halteth a remnant, and gathering her that has been afflicted, and making her that was cast *far off* a *strong nation*, and reigning over them in Mount Zion, from henceforth, even for ever."—(See the Prophecy of Micah.)

Mr. B. quotes Zechariah 14th, "And all the families of the earth shall go up to Jerusalem once a year and do homage." By an unreasonable translation of the Hebrew word *Arates*, which signifies earth or land, Mr. R. is led into one of the most ridiculous blunders, namely, that the inhabitants of the most inland parts of America are all to perform a journey to Jerusalem every year, making them a journey of two or three thousand miles on the continent of America, three or four thousand more across the ocean, and then two thousand more up the Mediterranean sea, in all at least seven thousand miles. This doubled by going and coming, would make fourteen thousand miles that every man, woman, and child must perform every year to appear at Jerusalem. All this Mr. R. can believe, sooner than believe that America will have a sanctuary of its own and a holy city for the resort of its tribes and nations.

Well, Mr. R., the Latter-Day Saints cannot stretch their marvellousness enough for to believe this; so, to avoid this extraordinary stretch of the marvellous and unreasonable, they take the liberty of translating the Hebrew word *Arates*, *land* instead of *earth*, in this text. It will then read thus: "All the families of the *land* shall go up once a year to Jerusalem," &c. This does not transgress the laws of the Hebrew language, and at the same time renders the fulfilment of the prediction possible.

Mr. R. complains of the use we make of the 37th of Ezekiel, in regard to the stick of Judah, meaning the Bible, and the stick of Joseph, meaning the Book of Mormon; but it is sufficient to say that these two sticks evidently had allusion to writings,—and that the Bible is a record of Judah or of the Jews is so manifest as to need no proof—and that the Book of Mormon is the writings of the seed of Joseph is equally evident, and that a man of the tribe of Joseph is the person into whose hands it was committed for translation is established beyond controversy. (See Lehi's blessing upon his son Joseph.)

Mr. R. says, "Paul tells us that the Gospel was kept secret since the world began: to which we reply that if Paul tells that, he tells an *untruth*; for Paul tells that the Gospel was preached unto Abraham, that it was preached to the Children of Israel in the wilderness in the days of Moses, and that life and immortality were brought to light through the Gospel. Enoch, before the flood, had a knowledge of life and immortality, and therefore must have had the Gospel. Melchisedek was a priest after the same order that Christ was, and therefore must have had the Gospel; and John says, "That which was from the beginning declare we unto you." Will Mr. R. tell us where "Paul says the *Gospel* was kept secret since the world began?"

He quotes a text which says that there were other ages in which it was not made known that the Gentiles should be *fellow-heirs*; but in this text he does not even hint that the *Gospel* was not made known to other ages; and indeed it was made known to Abraham and to the prophets of old that the Gentiles should be fellow-heirs with Israel, for the promises to Abraham, Isaiah, and others, are as plain on that point as the promise to Nephi; so that in the text quoted from Paul it is evident that he only alluded to the blindness of the Jews and others, who did not understand the prophets.

The Scriptures, in declaring Canaan to be the glory of all lands, was not contrasting that land with America, as to which was the best, but was contrasting it with lands known to the ancients, among whom that book was written. But it is now self-evident that America is, in many respects, better than Canaan, both as it regards its extent and the richness and variety of its mineral and vegetable productions.

Mr. R. says the Book of Mormon describes the world as receiving the Holy Ghost, in order to make them Christians; this is not so, and the quotation which is brought to prove it is a garbled one. If quoted in its fulness, it only goes to show that the *Saints*, not the world, had a general out-pouring of the spirit to prepare them to receive the word at the time of Christ's coming. (See page 286 of the Book of Mormon.)

Mr. R. brings two quotations from the vision of Nephi, recorded on the 123rd and 124th pages of the Book of Mormon, because it speaks of Christ and baptism in the past tense, when it was yet future. He calls it an imposition, and something which must have been written after Christ; but the vision there recorded explains itself clearly, and Mr. R.'s misrepresentations must have been wilful.—Nephi first had a vision of Christ and his baptism, which he foretells was yet future; and then speaks of it in the past tense, the same as Isaiah, who speaks of the death of Christ in the past tense many hundred years before his birth, saying, "He was led as a lamb to the slaughter," &c.

Come, Mr. R., come out infidel at once, and say Isaiah was an "imposter," and that his book must have been written after Christ.

Mr. R. quotes Hebrews, where Paul is made to say that "If Christ were on earth he could not be a priest." Now, Mr. R., we would have you tell us whether Christ as a priest offered sacrifices on *earth*, or whether it was in *heaven*. If Mount Calvery, where he offered an atonement of his own blood, on the tree, was on *earth*, then Paul has been made by translators or copyers, to say what he never said; for it was on *earth*, not in *heaven* that Jesus Christ offered his great and only sacrifice for sin; and Paul knew this fact too well to have said the contrary.

Mr. R. quotes Heb. viii., 12, "the priesthood being changed there is of necessity a change of the law." He then complains of the Book of Mormon for a change of priesthood, for many years before Christ, without any change of the law till Christ came. To this we would reply, that Christ was under the law during his whole ministry in the flesh;* and it was under the law that he, as a high priest, offered sacrifice. Therefore, the same objection would apply equally to the Bible as the Book of Mormon.

He complains bitterly of our not keeping the commandments given us in the Book of Covenants to publish it to the world. To which we reply that it has been published to the world till out of print.

Mr. R., be patient; three printing establishments have been destroyed for us in ten years, by the cruelty and violence of men who were inspired, by such misrepresentations as you have published. The Lord is not so hard a master as Mr. R., he his willing to give us time.

Mr. R. pretends to quote a passage from the Book of Covenants, sec. xvi, 16. This is a mistake of his; the passage is found in sec. xiii 16. But if this misprint were all we could charitably pass over it; but he quotes the passage wrong, and turns it into another meaning altogether.

He makes it read thus: "Thou shalt take the things which thou has received, and which *may be given* unto thee in my scriptures for a law." "The passage reads, "*have been given*" instead of "*may be given*," the true text referring the church to the *scriptures* for their guide, the false quotations guiding them to some thing which should be.

* The Law Dispensation was in force till the *Death* of Christ.

Mr. R. says we have a law for all surplus properties to be put into Smith's store. This is *false*. Smith is not a *Bishop*; neither has he anything to do with the store house or dividing; that is attended to by the Bishops and their councellors; and Mr. Smith is bound by the same law, to contribute his portion to the store house, if he has any to spare, for the poor. This answers the objection of Mr. R. in regard to profits on the Book of Mormon, if there were any profits on it.

Mr. R. quotes a prophecy of A. Campbell, as follows: "Smith will purchase some land, and then it will be commanded by the Lord that all who do not help to build and inhabit the new city upon the said lands shall be utterly destroyed in the impending vengeance." He then adds, "this prophecy has been fulfilled in the building up of Nauvoo." *This is* almost as near the truth as the other statements.

The land in and about Nauvoo is not purchased by Smith, except a small portion, consisting of one farm and house; the rest is purchased by individuals, and so far from commanding every body to settle there on pain of utter destruction, the saints have something near a dozen towns and villages, besides large farming interests in different parts of the country; and all as much under the sanction of Mr. Smith as Nauvoo.

So I pronounce Mr. A. Campbell a false prophet, and Mr. R. a publisher of lies, in order to establish his predictions.

His remarks in reference to a bishop on page 12, as referring to Mr. Smith needs no answer, as Mr. Smith, to whom he refers, was *never a bishop*. Neither does he hold any military office, as is conjectured by Mr. R. Lastly, we are represented as saying that the angel spoken of in Rev. xiv has accomplished his mission. We say he has not accomplished his mission, but only commenced it; it will be completed by the great sound of a trump, sounding the gospel in the ears of all living.

POETRY.

THE GATHERING OF ISRAEL.

BY MRS. TINSLEY.

(From the Monthly Chronicle for April.)

A sound hath pass'd through the nations, heard
By the heart alone, when its depths are stirr'd;
Mightier than that of storm-lifted seas,
Than the tempest's rush amid forest trees;
Mightier than sorrow's earth-born cry,
Than the shout of kings to victory:
And, still, where its tale hath gone,
A voice to the breeze is cast,
"On to Jeruslem, brothers, on!
We have gain'd our home at last!

"Lift up thine head, O Israel! yet
From the depths of the darkness round thee set;
Rejoice, for the chosen of the Lord
Have listened once more to His living word;
Calling them forth from the nations round,
To the hallow'd rest of their father's ground:
And still, as the goal is won,
Let the thrilling shout be past,
On to Jeruslem, brothers on!
We have gain'd our home at last!

"Was the scoffer strong in the days of old,
Fenced by his idols of dust-won gold,
Mocking their hope, while his footsteps trod
With the prophet-gather'd hosts of God?
Heed him not now in the times that be,
For ours is no common destiny;
But, with true armour, won
From the stores of the mighty past,
On to Jeruslem, boldly on!
We have gained our home at last!

"Did the desert of old yield its gushing ware,
For the pilgrim-fathers their thirst to lave?
Did the vision of God before them stand,
Guiding their steps to the promis'd land?
And shall we, their children, all forget
That this mighty arm is our refuge yet?
No! by the hope whereon
We have lean'd through the stormy past!
On to Jeruslem, brothers, on!
We have gain'd our home at last!

"There flow the waters that flow'd of yore,
Washing no trace from the hallow'd shore;
There rise the hills where our fathers bow'd
When the voice of God shook the riven cloud;
And the boughs of the stately cedar thrill
With that holy breath, for it stirs them still:
And we, are we call'd upon
By a voice to the desert east?
On to Jeruslem, Israel, on!
We have gain'd our home at last!"

To CORRESPONDENTS—Several interesting communications are on hand, which will appear in our next. One from Brother Curtis, from Cheltenham, containing an article or two from the *Free Press*, on the subject of Brother C.'s late trial for blasphemy, in which he was honourably acquitted.

LIST OF PUBLICATIONS.

Sold at No. 47, Oxford-street, Manchester.

	s.	d.
Book of Mormon .....price	5	0
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	2	0
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st 2d and 3d Nos. vol. 2nd, each	0	3
Hymn Books.....	2	0
Replies to Rev. Mr. Bush, and others or 4s. per 100	0	4½
O. Pratt's Tract—Remarkable Visions,	0	4
H. C. Kimball's Journal	1	0
☞ A new tract of 12 pages, entitled A Letter to the Queen, designed for general circulation, price, single.... or 4s. per 100	0	1

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 4. AUGUST, 1841. VOL. II.

CONTENTS:

Communication from Joseph Fielding ...	49	Notices to Agents, &c.	62
" James Wood	64	Brother Curtis's Trial for Blasphemy ...	63
Information to Emigrants	55	President Joseph Smith in Prison	63
Editorial Remarks	62	Remarkable Signs of the Times	64

COMMUNICATIONS.

LETTER FROM JOSEPH FIELDING.

Preston, June 20, 1841.

Dear Brother Pratt,

It is now four years since I, with six of my brethren, left America, to bear the glad tidings of the fulness of the gospel to my native land; and as I expect in a short time to return to my home, for so I may call it now, I have a desire to express my feelings and to bear my testimony to the Saints, my relations, my neighbours, and the whole world, to those important things which are now agitating the nations who have heard thereof, and must shortly be heard by every ear, and penetrate every heart.

But allow me, first, to look back on a few years that have gone by, for as my family have been well known in this land, the name of my parents, I feel confident, would not weaken my testimony. John and Rachael Fielding were natives of Yorkshire, but in the course of divine providence they removed to Bedfordshire, where, as farmers, they spent at least forty years of their lives. Most of this time my father was a local preacher among the Methodists, in which work he laboured with all diligence, frequently riding from ten to thirty miles on the Sunday, to teach the truth of God as far as he knew it. So much did he labour that the society judged it right that he should receive something from the church for his labours, but this he refused to take. At least fifty years he walked uprightly in the sight of all men, being an example of honesty and devotion to the world. Like Cornelius of old, he feared God with all his house, prayed to God always, and gave alms to the people to the utmost of his means; and God in his mercy, by particular applications of scriptures, gave him promises, not as in the days of Abraham, for as there was no priesthood, and consequently no visions or prophecyings, the prophets and the seers having long been covered, and the visions of all having long been as the words of a book that is sealed, he only obtained a particular impression on his mind on an application of some promise made to the Former-Day Saints. We often used to think that we must be in some way related to the children of Israel, because we saw the dealings of God with us resembled his dealings with them, though of course far inferior, for the Lord did not personally visit us, neither did angels minister to us as they used to do in those days.

We were in our family nine children, all of whom, I believe, and our parents,

were at the same time members of the same society; but for several years before the death of my father, although he had been so long and so firmly attached to the Methodist cause, while he evidently increased in the spirit, and drew nearer to God as he drew nearer his end, yet he appeared to be entirely weaned from that body; in fact, he long lamented its corrupt state. He died in peace in the 77th year of his age, on the 3rd of March, 1836; my mother also fell asleep in great peace, with a smile on her countenance, being without fault before the world, on the 13th of October, 1828, aged 61. Their virtuous lives and peaceful deaths, must of course give real comfort to my mind. I suppose if Cornelius of old had died before he heard of the Gospel, his end would likewise have been peace, indeed where there is no condemnation there must be peace, and if men live up to the light which they have, having no means of obtaining greater light, there can be no condemnation, but still this is no proof that they had the full light of the gospel. There are many Jews at this day who never believed in Jesus as the Christ, that are as righteous, and enjoy as much peace as any of the different sects of professing Christians, and they as fully believe that their sins are forgiven; and who will say that they will be for ever lost any more than those of Christendom!

And when we look at the priestcraft, that awful and crowning sin of men, and often the most corrupt of men, to my certain knowledge, taking this honor to themselves, assuming the authority of the priesthood, the contention, division, and wickedness of that part of the world which is called Christian, how can we wonder that the Jews have not embraced their principles; but must we then set at nought the Gospel of Christ because men have been happy and died in peace without it? No; if so the Gospel would not need to be preached to the dead that they might be judged according to men in the flesh, &c. (see first Peter 4 & 6) I therefore conclude that all, both Jews and Gentiles, who have been without a covenant or a true priesthood, or under a broken covenant, must be judged, condemned or rewarded, on the same principle viz. according to their use or abuse of the light which they have had. But still no one can enter the kingdom of God without the fulness of the Gospel, for the Saviour says, "Verily, Verily, I say unto thee, except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven." But God, who is rich in mercy and in wisdom, has devised means whereby his banished ones may be brought back, and those that wish to know how those who died without being born of water, &c. are to be admitted into the Kingdom, must come and obey the Gospel, the fulness of which has been restored in these last days, and they shall know the mysteries of the Kingdom of God.

I would here remark to the Saints, as a caution, that many will come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God with Abraham, Isaac, and Jacob, and the children of the kingdom will be cast out; therefore let us take heed lest we who have received the fulness of the Gospel and are become the children of the kingdom, should see this scripture fulfilled upon us; where much is given much will be required.

In 1832, by the providence of God, I left my native land to go to America, and it was the conviction of almost all my friends that the Lord had some special purpose in this thing My relations said they thought I was going to prepare something for the rest of the family. One little circumstance I will here mention. We, as a family, had always been in the habit of reading a portion of scripture, morning and evening, and on the morning that I with my sister bid farewell to my native place, we read as our regular lesson the 105th Psalm, and as the 17th verse was read, 'He sent a man before them, even Joseph,' &c. (that being my name) and taking it in connexion with our thoughts on the subject, our minds were particularly struck, and I went off as cheerfully as though I had been going home; the Lord was with me in all things. I settled in Upper Canada, and prospered in the things of the world better than I had ever done in my native land, though I had nothing to complain of there, for goodness and mercy have followed me all my days. After I had been there about three years, I, with my two sisters, who are now Sisters Smith and Thompson, in Nauvoo, and some of my neighbours, among whom was he who is now Elder John Taylor, one of the twelve, began to look more closely into the scriptures, from which we saw many things which had not been taught us; for instance, the first and second resurrection, the destruction of the wicked in the last days by the judgments of God, the coming of Christ to reign on the earth, in the millennium, and the apostacy of the Gentile churches: and as my house was a home for the Methodist preachers, one of the more prominent of them began to see these things and to preach accordingly, until he was threatened with expulsion, and rather than give up his living he consented to let those things alone, and preach like the rest of them, and he afterwards became a persecutor of the Saints.

We, as a little band, met together to read the scriptures, and to pray for light thereon; and our constant cry was that God would bestow upon us the Holy Ghost,—but when I once asked how do you expect it to come? my friends looked at each other, not knowing what to answer. I said perhaps it would come as a reprover for our pride, (for I thought they were not humble enough) when one, not the most humble, said, we don't care how it comes, so that we but receive it.

Shortly after this, Elder Parly P. Pratt came from Kirtland, over 200 miles, to make known the fulness of the Gospel to the inhabitants of Canada, not knowing where he should lay his head. Having some slight directions to brother Taylor, he was admitted into the meeting of my friends; but as he did not wish to intrude, he sat and listened to their talk, sometimes smiling, and sometimes weeping. He afterwards asked permission to speak, and it was granted, but his testimony was rejected by the greater part, and he was on the point of returning home,—he would go into the woods at the back of the town, and there pour out his soul before the Lord, that his way might be opened, and just as he was about to give it up, the Lord opened the heart of a widow woman, and she received him into her house. This woman had relations in the neighbourhood where I lived, who invited Elder Pratt to pay them a visit, but as soon as we knew of it, thinking it was another delusion like what we had before seen, we sent him word not to come; but as he had been invited he came, first to my house, but I told him he must keep to the word of God or it would not do for us. We had determined not to go to hear, but as he first came to our house our minds were the better prepared to go. He soon began to open the scriptures to us in a way that we never saw before, reminding us that we had bound him to keep to the word; of this he made a good use, and we could not object to it. Thus he soon gave us to see how the Holy Ghost was to be obtained, by keeping to the word. "Repent and be baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And they laid their hands on them and they received the Holy Ghost," &c. &c.; thus our minds began to see the Gospel in a new light, for although my father had been so long a preacher, and we had so long been reading the word, yet I never had seen things in this way, and how could we hear without a preacher? and how could they preach except they were sent? I, with my family, all in my house were soon convinced of the truth, and were willing to obey it, and after baptism Elder Pratt laid his hands upon us for the gift of the Holy Ghost, in a barn which was for some time our chapel.

I had long mourned because I could not keep the Spirit of God. I strove hard to do it, but it seemed to slip away again; and this was the experience of the Methodists there in general, but I can truly testify that from that time it

has been just the reverse. I did not feel any particular grief before, or any sudden joy after I was baptised, for I had been walking uprightly before God and man; but I soon felt within me such a peace and an increase of joy, and such light as I had never felt before, and this has continued to increase hitherto. Soon Brother Taylor began to speak in tongues, then Sister Taylor, then my sister; the sick were healed, and the Saints began to prophecy, &c. What could I wish for more as evidence that it was the pure Gospel of God.

About the same time some gentlemen came over from England to establish Mr. Irving's principles, which they did in Toronto, and many of our old friends joined them, and there was this difference between the two spirits,—we felt humble and full of love, and simple as little children, free to all men, friends or foes, but when we met them in the street who had been our brethren, they would not speak to us: at this we would smile, and be sorry. We were open to speak of those things we had received, and wished to speak upon them, but they would not give an answer to any question about their principles, and they lifted themselves up in pride. When the Saints began to speak in tongues, it filled the soul with joy and sweetness, but the other's (for they had what they called utterances) filled one with horror. Many embraced the Gospel in that part, and many more would have done but for the priests, by whom they were led.

Elder Pratt soon began to lay before us some of the things which were coming on the earth. He prophecied that great trouble was coming speedily on Canada; and others in the Church, in the spirit of prophecy, said that soon the steamboats would come loaded with rebels. My thoughts and feelings, yea my whole soul, as I may say, was entirely changed. I had thought that I would never move again but live and die on my farm, but again I began to think of getting out of the way, and the Lord opened my eyes even before I expected, so that when a commandment was given for some to go to England, I found myself all ready to start if I could see it to be the will of God, which was soon shewn me by prophecy, and if no one ever before was sent of God by prophecy and revelation, I know that I was: but for this I should often have been cast down, but the Lord has supported me at all times. I visited Kirtland, the place where the Saints were, and conversed with brother Joseph Smith, and with his father and mother, and with many of the Saints. Martin Harris, one of the three witnesses of the Book of Mormon, gave me a particular description of the plates and of the Urim and Thummim, &c. My sister bears testimony that her husband has seen and handled the plates, &c.; in short I see no reason that any one can have for rejecting this work. All things are coming to pass just according to what has been told from the beginning, and just in fulfilment of the Scriptures. But if we speak with confidence on this subject we are told that we are too positive. I ask, what man of God in all the Scriptures ever spoke any other way than positively? The truth is, men have become so bewildered amid the multiplied opinions of each other, and knowing that they cannot all be right, that they have given up all idea of certainty. There is no prophet, no seer, no revelation: they are covered, and certainty has fled, and all the wisdom of men cannot restore it. Not so says the Churchman, we know that we have the truth; not so says the Baptist, we know that we have the truth; not so says the Methodist, we know that we have the truth; and the Jews make the same claim, as also the sects; so like as if you should wish to know the true time of day, you should go into a watchmaker's shop, you look at one clock, it says it is 10, another says it is 11, a third says no, it is three, and another no, it is just 12. What the better are you, you ask then; what am I to do? Have you no sun dial? Yes, the Bible; and how is it that you cannot tell by it? You cannot say the dials differ; it must be that the sun does not shine. Well, if the Bible be the dial, what do you call the sun? What but the Holy Ghost? Well, if the seers and prophets are covered, and the vision of all is become as the words of a book that is sealed, it must be that though you have the sun-dial of truth, yet the sun does not shine, and therefore you are still uncertain. Then if this be the case, I see no way but to go to the clock-maker as the Latter-Day Saints have done, and he will give you certainty. This is the way that our beloved brother, Joseph Smith did; he saw that all was uncertainty, and he was determined to know the truth, and went and asked of God, the maker of all things, in the name of Jesus Christ, believing that he could give revelation now as well as formerly. He asked in faith, and the Lord sent down an holy angel filled and surrounded with light and glory, and made known to him in plain and indisputable terms the true doctrines of the gospel of Jesus Christ. If you ask how I know this, I answer, from at least two credible sources,—first, the testimony of eye and ear witnesses, and second, because the Sun of Righteousness shines again on the dial of truth, so that there is no uncertainty in the matter, and as we who look through this medium see the dial pointing to one and the same line, we have one Lord, one faith, one baptism; we have come into the unity of the faith and the knowledge of the Son of God. The prophets and seers are no longer to be covered, the vision is no longer as the words of a book that is sealed, but the light of the glory of God has begun again to shine as in times of old, and it will shine brighter until the perfect day, until it shall cover the earth as the waters the great deep; and, as we are no monopolists, we invite all men to come and look for themselves, and share in the blessings.

When I came to England I had never acted in any public capacity; I had scarcely spoken in public at all, but my brethren were as fathers to me, particularly Elder Kimball. They strengthened me and held me up, and, through the goodness and mercy of God, I have borne witness to the truth at all times and in all places where I had an opportunity, through Lancashire, parts of Yorkshire, of Bedfordshire, of Cambridgeshire, and the Isle of Man.

I have endeavoured to make and establish peace in the Church, and to teach them the principles of truth, and the order of the kingdom, striving to set an example before them of chastity, sobriety, and diligence, and of giving heed to council; and I do not know that any one can say that I have transgressed. I have always laboured to be as little burden as possible to the Church, and to make the Gospel as free as God requires it to be; and yet when I see the holiness and purity of God, and the importance and greatness of the work, I truly feel to humble myself before him, and to say, I am an unprofitable servant; and when I have looked at my infirmities and weakness, I have thought, if God would take my service and all that I have done in his cause, and set me straight, I would be content, and not to expect any reward, but then I have my reward daily in the increase of light and intelligence. To God be all the praise and the glory.

I have seen the work begun in the land of my nativity. I have seen it spread, until that which men looked upon as nothing, and prophecied its speedy end, has begun to trouble the nation. I have seen many of its opposers come to nought, and some smitten by the hand of God. Lies and slander against the truth have as it were darkened the heavens; the arrows of the enemy have flown in all directions; every avenue has been blockaded, but the truth is still leaning on its course, and according to the promises given us on our landing in Preston, truth is prevailing; the arrows and the spears only serve to keep the little stone clear as it rolls along.

I also wish to bear testimony to the uprightness and diligence of the elders who have been engaged in this great work. I am not aware that the world or the Church can justly lay sin to their charge. They have laboured with all diligence in building up the cause in the earth, and in carrying it forth in all its parts, and my prayers for them is that they may be supported therein to the end.

When we first came to England there were seven of us, if I may call myself one, but now there are, I suppose, about 7,000. The little one has become a thousand, and the strong one shall soon become a great nation. What hath God wrought?

Waft, waft ye winds his story,
And you ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

JOSEPH FIELDING.

Wakefield, Yorkshire,
28th June, 1841

Mr. Parley P. Pratt,

Sir,—I beg to apologize for the great liberty I take (being an entire stranger to you) in addressing you. My reason for the intrusion will be found in the following lines, and which I trust will be admitted as an adequate excuse for my doing so.

I am now more than sixty years of age. About 40 years since my attention was directed to the examination of the sacred volume, and trust I have learned something profitable from its contents. Amongst other subjects I have been led to believe that no man, or body of men, have been authorised by God to set up an hireling ministry, or to make the smallest alteration in the laws, &c. handed down by Christ and the apostles, as laid down in the New Testament, consequently that infant sprinkling and many things connected with the way of worship, the ministry, &c. &c. of the religious world (so called) were decreed by men, till at last the opinions and decisions of men are adhered to, and not the Bible, not considering that "The things that are highly esteemed among men are an abomination to the Lord." "In vain do ye worship me, teaching for doctrines the commandments of men." I have been also led (about ten years since) to expect, from the Scriptures, the second advent of the Lord Jesus Christ, (Acts 1st c. 2 v.; 3d c. 20 21 v.), but could not find any body of professed Christians who preached this doctrine, except the followers of John Wroe, of this town, and the believers in the late Joanna Southcote, with some clergymen of the Church of England. So fully was I convinced of the necessity of my being publicly baptized by immersion that I became a member of what I then considered to be a Scriptural Baptist Church, in Sunderland, in 1838, (where I had then been when out of employment) but to my surprise and sorrow I found they had no ear to hear of the second coming of Christ, &c. I was written for by my employer here at the close of that year, offering me employment again, and sending me money to bear my expenses, so I returned, but have not, and could not, with peace of mind unite with any sect. I have at times gone to hear, but was not profited. I could not, nor can I find what I want among them. I want primitive Christianity; nothing more or less. Alas! where is it gone? Matt. 28th c., 20 verse; Mark, 16th c., 16th, 17th, and 18th verses. Where are the signs following, or the *full* gospel of Christ?—the entire restitution of all things? the triumphant reign upon earth, visibly and personally, of the once despised Jesus? where the fulfilment of Matt. 16th ch., v. 18 (not prevail) c. 11, v. 27; John, c. 4, v. 24. Long have I cried, and wept, and prayed before the Lord, that he might in these latter days raise a people for himself, and direct me where to find them, yet still I am left to mourn and weep alone, with none to comfort me, or whose views are in accordance with mine in this town. About twelve months since I heard of a people called "The Latter-Day Saints," or Jerusalem Saints. I met something in the newspapers, of course ridiculing them. I was desirous to find out the particulars concerning them, but could not. Some weeks ago I heard that there was a printer in Manchester named Pratt, belonging to that people, and could learn no more then about his address. A few days have only elapsed since a book was brought to this town from Ashton and lent me, and which is entitled "A Letter to the Queen, touching the signs of the times and the political destiny of the world," and dated 28th May, 1841, signed Parley P. Pratt, and to whom I consider myself to be addressing this letter.

If circumstances would permit I would come to Manchester, so as to spend a Sunday there, and endeavour to make myself acquainted if possible with the particulars concerning your Church, which (if I am not greatly mistaken), I infer from your letter to the Queen, is that Church I have long wished to see established in the earth. Your letter to her Majesty I highly approve of in every respect. As to the ancient record discovered in 1827 in America, (pages 8, 9, &c.) I believe what you say concerning it, because I believe you would not advance what you did not *fully believe to be strictly true*, particularly when connected with the promotion of God's glory.—Wishing and praying the Lord's cause to prosper among you,

I am,
Sir,
Yours respectfully,
JAMES WOOD.

INFORMATION TO EMIGRANTS.

(From Chambers's Information for the People, No. 18.)

The United States now occupy the largest portion of the North American continent, and offer a boundless field for the settlement of emigrants. Originally confined to the territory along the shore of the Atlantic, this great republic has extended its influence and power over nearly the whole of the regions spreading westward to the Pacific. This vast territory, surpassing in internal resources, and nearly in dimensions, any of the empires of the Old World, extends from the 25th to the 49th degree of north latitude, and from the 67th to the 124th degree of west longitude. It measures in extreme length, from the Pacific Ocean to the Atlantic, 2780 miles, and its greatest breadth is estimated at 1300 miles.

The United States consist of three great natural divisions—the slope from the range of the Alleghany mountains to the Atlantic, comprehending the oldest settlements; the valley of the Mississippi, now in the course of settlement; and the slope from the Rocky or Chippewa Mountains towards the Pacific, which is still in a wilderness condition, and inhabited by Indians. The greatest wonder of this immense country is the valley of the Mississippi, which is considered the largest division of the globe of which the waters pass into one estuary. The Atlantic slope contains 390,000 square miles, the Pacific slope about 300,000; but this great central valley contains at least 1,300,000 square miles, or four times as much land as the whole of England. The valley of the Mississippi, into which the flood of emigration to the states is chiefly directed, is divided into two portions, the upper and lower valley, distinguished by particular features, and separated by an imaginary intersecting line at the place where the Ohio pours its waters into the Mississippi. This large river has many tributaries of first-rate proportions besides the Ohio. The chief is the Missouri, which, indeed, is the main stream, for it is not only longer and larger, but drains a greater extent of country. Its length is computed at 1870 miles, and upon a particular course 3000 miles. In its appearance it is turbid, violent, and rapid, while the Mississippi, above its junction with the Missouri, is clear, with a gentle current. At St. Charles, 20 miles from its entrance into the Mississippi, the Missouri measures from five to six hundred yards across, though its depth is only a few fathoms.

The Mississippi-proper takes its rise in Cedar Lake, in the 47th degree of north latitude. From this to the Falls of St. Anthony, a distance of 500 miles, it runs in a devious course, first south-east, then south-west, and, finally, south-east again; which last it continues without much deviation, till it reaches the Missouri, the waters of which strike it at right angles, and throw the current of the Mississippi entirely upon the eastern side. The prominent branch of the Upper Mississippi is the St. Peter's, which rises in the great prairies in the north-west, and enters the parent stream a little below the Falls of St. Anthony. The Kaskaskia next joins it, after a course of 200 miles. In the 36th degree of north latitude, the Ohio (formed by the junction of the Alleghany and Monongahela) pours in its tribute, after pursuing a course of 750 miles, and draining about 200,000 square miles of country. A little below the 34th degree, the White River enters, after a course of more than 1000 miles. Thirty miles below that the Arkansas, bringing in its tribute from the confines of Mex-

ico, pours in its waters. Its last great tributary is Red River, a stream taking its rise in the Mexican dominions, and flowing a course of more than 2000 miles.

* * * *

The capabilities of the Mississippi for purposes of trade are almost beyond calculation, and are hardly yet developed. For thousands of years this magnificent American river rolled its placed and undisturbed waters amidst widly spreading forests, rich green prairies, and swelling mountain scenery, ornamented with the ever-varying tints of nature in its wildest mood, unnoticed save by the wandering savage of the west, or the animals which browse upon its banks. At length it came under the observation of civilised men, and now has begun to contrubute to their wants and wishes. Every part of the vast region, irrigated by the main stream and its tributaries, can be penetrated by steam-boats and other water craft; nor is there a spot in all this wide territory, excepting a small district in the plains of Upper Missouri, that is more than 100 miles from some navigable water. A boat may take in its lading on the banks of the Chataque Lake, in the state of New York, within a short distance of the eastern shore of Lake Erie—another may receive its cargo in the interior of Virginia—a third may start from the Rice Lakes at the head of the Mississippi—and a fourth may come laden with furs from the Chippewa Mountain, 2800 miles up the Missouri —and all meet at the mouth of the Ohio, and proceed in company to the ocean.

Those whom we are now addressing probably inhabit the island of Great Britain, where the traffic of every seaport, every branch of inland navigation, has been pushed to its very limits, where every art is overdone, and where the heart of the ingenious almost sinks within them for want of scope for their enterprise. But here, on this wide-spread ramification of navigable streams, there is an endless, a boundless field for agricultural and mercantile adventure.—Within the last twenty-four years, the Mississippi, with the Ohio, and its other large tributaries, have been covered with steam-boats and barges of every kind, and populous cities have sprung up on their banks. There are now *sea*-ports at the centre of the American continent —trading towns, each already doing more business than some half-dozen celebrated ports in the Old World, with all the protection which restrictive enactments and traditional importance can confer upon them. The valley of the Mississippi, one of the greatest natural wonders of the world, will one day possess and comfortably sustain a population nearly as great as that of all Europe.

Such are the great natural divisions of the United States. Usually the country is divided into what are termed the Northern and Southern, or Free and Slave-holding States, in which the climate and habits of the people differ considerably. It is chiefly, and almost entirely, to the northern or free states that the attention of emigrants should be directed, because such persons will there have at once a temperate climate, more agreeable to their constitutions, and a greater scope for their industry in agricultural and mechanical employments. The Southern or Slave States afford no place for any except those who have capital to purchase both land and slaves; and the soil and temperature, besides, are adapted chiefly to the culture of tobacco, cotton, indigo, rice, and other tropical productions, in raising and preparing which the people of this country have no experience. Texas, a country on the south of the States in which slavery is tolerated, lately forming part of Mexico, possesses also, we fear, too tropical a climate for the comfortable settlement of emigrants from Britain.

THE COUNTRIES IN THE VALLEY OF THE MISSISSIPPI.

The climate of this extensive region is not unsuited to European constitutions, though perhaps requiring greater caution on a first arrival than in the old states, because, being an inland country, the heat of summer and the cold of winter are not softened by those breezes from the ocean which moderate the

temperature of islands and sea coasts. In marshy situations, and close by the banks of rivers, especially if the woods in the neighbourhood have been left uncleared, agues and fevers are not uncommon during autumn; but these with due caution, are seldom fatal, and are looked on by the inhabitants with little apprehension. None of the large towns have been set down in unhealthy situations; and the settlers, in selecting lands, can at present have their choice of fine upland grounds, which are not liable to any disease.

With this drawback, which it was necessary to state at the onset, the region we have now mentioned presents a scene of promise to the industrious settler which is hardly to be equalled. The greater part of the land is a fine black mould; in some parts, particularly the river sides, where the grass continues rank all the year, it is covered with heavy timber; in others, where burning of the dry grass in summer prevented the growth of trees, it lies in fine meadows, called *prairies*, and in the hilly or rather *knolly* districts (for the land is generally flat), there is a growth of shrubs and underwood. The soil of the last portion is lighter than the others, but still it is excellent, and in that fine climate produces every kind of crop abundantly. These situations, too, are often the healthiest, in a degree which compensates for their inferiority in point of richness to the carse and meadow lands: it is even said that they are the best lands for growing wheat. The natural productions of the country are in the principal matters the same as those of the other states—Indian corn, wheat, oats, barley, buck wheat, potatoes, sweet potatoes, and rye. Of these, oats, barley, and buck wheat, are, we believe, hardly natural to the climate, and do not thrive so well; but to make amends there are tobacco, cotton, hemp, the papaw tree, the tomato, and other productions, which are not cultivated in the north of America or in Britain. Wheat produces a good and sure crop of about thirty to thirty-five bushels of 60lbs. per acre: it is not uncommon to have it weighing 66lbs. Of this country Mr. Shirreff says—"All the rivers of magnitude in the valley of the Mississippi seem to have occupied at a remote period higher elevations and wider channels than they now do, called first and second banks, and the flat space on the margins of their present channels passes by the name of *bottom*, which generally consists of alluvial depositions, yearly augmented by the overflowing of the waters at the melting of the snow." This valley is indescribably rich, the soil of considerable tenacity, and some Indian corn he estimated at twenty feet high. Mr. Sherreff, however, differs from Mr. Flint in his opinion of the prairie ground, he considering them as by no means so fitted for cultivation as the same kind of land in Illinois. Most travellers agree in describing the countries of the Mississippi as peculiarly suited for agricultural pursuits.

Mr. Flint mentions, as a proof of what can be done in this country by industry, that he met a settler who had that year raised nine hundred bushels of Indian corn and wheat by his own individual exertions. Mr. Flint had previously heard of a negro, settled on the prairies near Vincennes, who had the same year raised one thousand bushels. The soil is well adapted for growing the European vegetables; as a proof of which, we find it mentioned that cabbages grow to the size of 13 and 17½ feet in circumference: those of 9 feet round in the head are common. Parsnips, carrots, and beets, are remarkable for their size and flavour; peas excellent and very prolific; onions are raised with no other trouble than sowing the seed, and keeping the ground clear from weeds. The following extract from the memorandum of a naturalist in that country, will give an idea of the periods of the seasons:—April 1st, Peach trees in blossom. 2d, Asparagus in blossom. 3d, Peas, beans, and onions planted.—10th. Spring had completely opened, and the prairies were green. 18th, Lilac and strawberries in bloom. 27th, Lettuce and radishes fit for use. 30th, Roses and honeysuckles in full bloom. It is

mentioned, also, that turnips, sown on the 10th September, will grow to a very large size before winter. Besides its capability for rearing grain, &c., it is one of the best cattle-feeding countries in the world. "A farmer," it is said, "calls himself poor with a hundred head of horned cattle around him." Hogs, from the abundance of all kinds of vegetables, are reared and fattened in great numbers; and the demand at New Orleans affords a ready market for all. Nothing is more common than for an Illinois farmer to go among his stock, shoot down and dress a fine "beef" (as they call the ox), whenever fresh meat is wanted. This is often divided out among the neighbours, who in turn kill and share likewise. It is common at camp meetings *(tent preachings)* to kill a "beef" and three or four hogs for the subsistence of friends from a distance. A three-year-old heifer is fed to about 423 lbs. (whole carcass), and sells for 5½ dollars, or 24s. 6d. By the 1st of June or middle of May, the young cattle on the prairies are fit for the market. Common cows, if suffered to lose their milk in August become fit for table use by October. Every farmer, besides his own land, has the range of the meadows around him, both for his cattle, hogs, turkeys, and poultry, so that they are reared in immense numbers, and at small expense. They are purchased readily, both, as mentioned formerly, for the New Orleans market, and by drovers, who take them to the east coast, Philadelphia, &c. This district affords, indeed, the chief supply of live-stock for the Union. Altogether, the fertility of the country, and the abundance of its natural productions, are such that the inhabitants are afraid of not being believed in mentioning them to the other Americans. These statements may appear somewhat overdrawn, but all the favourable impressions which had been made concerning this country by the reports of former visitors have been confirmed in the most satisfactory manner by Mr. Stewart, of Dunearn, who passed through the whole territory in 1832, and conversed with the most intelligent and its inhabitants of public men. His account agrees in every thing with what we had previously heard of the great fertility and growing importance of the country.

ILLINOIS AND INDIANA.

The tide of emigration has for some time been setting towards the western countries, and amongst these Illinois is conspicuous for its great extent, and the general fertility of its soil. This state is 382 miles long and 154 broad, with an area of 58,900 square miles. It is bounded on the north by the Wisconsin or north-west territory, on the east by lake Michigan and Indiana, on the south by the Ohio, and on the west by the Mississippi. The whole country is described as a very gently inclined plain, very level, no height reaching above 600 feet. It is nearly all prairie, with a few groves of timber widely separated from each other, and deeply indented with ravines whose sides slope into low round hills. Illinois is favourably situated with regard to water communication. On one side it has the Mississippi as its boundary, on another side the Ohio and Wabash; to the north it is washed by Lake Michigan. The Illinois, from which the state receives its name, connects Lake Michigan with the Mississippi; Rock and Kaskaskia are also navigable rivers; and besides these there are numerous boatable streams.

The soil of this state resembles that of Ohio, but with less irreclaimable land. On this subject Mr. Shirreff says—"The soil of Illinois is variable, and the different habitations of the varieties of the sun-flower, and other tall-growing plants, often distinctly marked changes of soil on the prairie. The prevailing soil between Chicago and Springfield was black sandy loam, and occasionally considerable tracts of clay or heavy loam intervened. In this distance of nearly 200 miles, I did not pass over in all ten miles of bad soil, which was light-coloured sand. The surface, which is forest, oak openings, or prairie, has no relation to quantity of soil, all of which abound with soils of every description." These prairies are covered with grass three or four feet high, which is burned annually, either being set on fire wilfully or igniting from natural causes. No danger is apprehended from this burning, the ploughing of the ground around a dwelling being sufficient to prevent the fire from spreading so far, and the grass, being perennial, comes up again in spring.

The productions of Illinois are Indian corn, wheat, potatoes, cotton, hemp, flax, &c. Fruits, such as the grape, apples, peaches, gooseberries, &c., arrive at great perfection, and the silk worm has been found to succeed well. In the wooded parts the trees exhibit a luxuriant growth, and are often seen of an enormous size. The mineral productions are of great value, consisting of lead, coal, copper, and lime, and good building stone. The lead mines, which were opened in 1821, are situated in the north-west corner of the state, at a place called Galena, on the Fever River. Salt is also manufactured extensively at Shawneetown in Gallatin county; and other salt springs have been discovered in different parts of the country. The climate of Illinois does not differ very materially from that of the other states in the same latitude; from its lower situation it is perhaps milder. In the southern parts the winter is said seldom to exceed six weeks; in the northern parts, again, it is sometimes very severe, but not of long duration. Settlers on their first arrival are apt to be attacked by bilious fever, but with proper care as to clothing and diet this may be avoided. A disease called the *milk sickness* frequently attacks the cows in this country, and has often proved fatal to man, from drinking the milk of the diseased animals. It is supposed to be caused by the cows eating the leaves of a poisonous grape, which might be easily prevented by rooting out the plant from around a farm.

Mr. Shirreff speaks very highly of this country as a field for emigration, being of opinion that there is no country in the world where a farmer can commence operations with so small an outlay of money, and so soon obtain a return. This arises from the cheapness of land, and the facility with which it is cultivated, there being little or no forest land to clear. Mr. Shirreff makes a statement of the expense of purchasing 200 acres of land, fencing forty acres, ploughing and sowing eighty, harvesting, building houses, and maintaining family, which he estimates at 1604 dollars, equal to £340 17s. With this expenditure is obtained the dairy produce of four cows, the improvement of eight cattle grazing on the prairie, and 3200 bushels of Indian corn, besides vegetables, and the improvement of pigs and poultry. Next year the settler might plough 80 acres more; and in eighteen months after settling, would have expended £484 4s., and reaped 6400 bushels of Indian corn, and 1600 of wheat, besides abundance of vegetables, dairy produce, beef, pork, and poultry. In this statement, Mr. Shirreff has stated the produce at 20 bushels per acre, which is lower than what he was told land in Illinois generally yields.—He supposes, also, that the farmer and family only attend to the cattle; the ploughing, &c. being performed by contract. In the case where the farmer himself works, he estimates the purchasing, fencing, ploughing, sowing, &c., of 80 acres at 609 dollars or £130 sterling and for this the farmer reaps 2400 bushels of Indian corn, 675 bushels of wheat, and receives the dairy produce of one cow, pigs, and poultry, with abundance of vegetables.

Grazing is extensively carried on in the prairies of Illinois, the cattle being sent to New Orleans in great numbers. "With an unlimited range of pasturage for the rearing of cattle," says Mr. Shirreff, "and Indian corn at 15 cents, or 7½d. per bushel, the farmer might comfortably live by stock without cultivating any portion of the land."

The capital of Illinois is Vandalia,* which is situated on a high bank of the river Kaskaskia, in the midst of a rich and thriving country. There are also several other towns rapidly rising into importance, such as Edwardville, Car-

* Now removed to Springfield.

lisle, Kaskaskia, &c. The state of Indiana resembles Illinois, but contains a greater portion of waste land. The land is mostly prairie, and the country is well watered by numerous rivers.

MISSOURI.

The state of Missouri is separated from Illinois by the river Mississippi, which flows along its east and north-east sides. It contains considerable diversity of soil, being in one part hilly, and in others marshy; but for the most part it is good prairie land. Its means of internal commerce are great, from the Missouri and other rivers flowing through it. Mr. Flint says of its soil—"This state possesses lands already fit for the plough, sufficient to produce wheat enough for the whole of the United States. Prairies of hundreds of thousands of acres of first-rate wheat lands, covered with grass, and perfectly free from shrubs & bushes, invite the plough; and if the country were cultivated to a proper extent, it might become the granary of the world." The climate of this state is changeable; the winters are sometimes very severe, and the summers extremely warm. In several parts of this state the climate is unhealthy, owing to swamps and lakes; but in the mountainous tracts the inhabitants enjoy good health. The staple agricultural productions are wheat, Indian corn, with the usual fruits of warm countries. Cotton is cultivated in the south-east section, along with tobacco; and hemp and flax are becoming important articles of produce. This state has been long celebrated for the immense deposits of lead ore found among the hills. There is one district, extending over nearly 100 miles, which is particularly distinguished for its lead mines. The ore is found imbedded in masses, and appears evidently to be a deposit. Coal is also found in several parts of the Missouri, as also iron ore, manganese, zinc, &c. The chief town in Missouri is St. Louis, pleasantly situated on an elevation close to the Mississippi. It is a thriving place, rapidly rising to importance, being the port at which all vessels arrive from New Orleans, &c.

The foregoing extract is generally correct, and cannot fail to afford the most cheering information to the thousands of Europe who have no prospect of home, inheritance, or sustenance for themselves and their children in their own native country. With what joy and thanksgiving the poor and the meek of the earth will hail the welcome news of a country where they can sit under their own vine and fruit tree, and suffer no more reproach of famine among the heathen.

We shall now proceed to give such particulars in regard to the journey as may be needful.

Those intending to emigrate will do well to take no furniture with them except the necessary articles of beds, bedding, wearing apparel, pots, cooking utensils, &c., which will come in useful both on the ship and on the steam-boat, and after they arrive. Do not be encumbered with old bedsteads, chairs, tables, stands, drawers, broken boxes, worn out bedding, soiled clothing, rusty tools, &c.; but provide a great plenty of good and substantial wearing apparel, bedding, &c., consisting of every necessary article of manufactured goods both for men and women, because these things are much dearer in Western America than in England, and no duties will be charged by the American government on wearing apparel already made up, even if each passenger has several suits of clothes. Every thing which is not designed for use on the passage should be carefully packed in strong boxes or trunks. Emigrants will not have to pay any thing for freight of their usual household goods and furniture on the ocean; but it will cost something for freight up the Mississippi River for every article except a certain quantity which is allowed each passenger free as travelling luggage.

New Orleans is by far the cheapest route for emigrants to Illinois; and much money may be saved by emigrating in large companies. Those who wish to avail themselves of these advantages, and who are intending to emigrate this autumn, are informed that the name and age of each passenger, together with money to pay their passage to New Orleans and to purchase provisions, must be forwarded to Brother Amos Fielding at No. 1, Grenville-street, Liverpool (who is the regular agent for the Saints) at least 10 days previous to the time of sailing, so that a ship may be chartered and provisions purchased according to the number of passengers, and thus avoid all hurry and confusion. The money and names being forwarded ten days previous to the time of sailing, the passengers and goods need not arrive till two or three days before the time of sailing. Thus when all things are prepared, they can go immediately on board, and begin to arrange the berths, beds, provisions, &c., and avoid the expense of living a while in the town of Liverpool.

Perhaps the passage money and provisions for each passenger from Liverpool to New Orleans will be not far from four pounds.* Children under fourteen years of age, half-price; under one year nothing. However, be it more or less, the passage will be obtained by Brother Fielding on the lowest terms, and provisions purchased to the best advantage, and divided to each passenger at the first cost, with a strict account of all these matters, and no other profit or charge on the part of Brother Fielding, except a reasonable remuneration for his time while thus engaged in the service of the company.

When the ship arrives in New Orleans the company will need to send their foreman, or leader, or committee, to charter a steam boat for Nauvoo or St. Louis, which will probably be from 15s. to 25s. per head, and provisions to be purchased for about two weeks; so the whole passage money from Liverpool to Nauvoo will probable be from £5 to £7. It will be much dearer to go individually; and even in companies the utmost prudence will be necessary, in order to go through on the amount above named.

When emigrants arrive in Nauvoo they must expect to undergo many inconveniences: they cannot expect to rent houses and enter at once on a comfortable living, but must pitch their tents, and build themselves temporary cottages. About 30 or 40 yards of calico will make a very good tent, and the value of four or six week's work, with little or no expense, will erect a small cottage, which the new settlers in that country consider both comfortable and respectable.

PRICE OF PROVISIONS, ETC.

Indian corn will cost about 1s. per bushel; wheat from 2s. to 3s. per bushel—(a bushel of wheat will make 40lbs. of flour.) Potatoes, 1s. per bushel; beef and pork, 1½d. per lb. (by the quantity.) A good cow with a calf will cost from £2 10s. to £3 10s.—the keep will cost nothing except in winter. Pigs, poultry, &c. are very cheap, and may be reared in great abundance by the poorest inhabitants. Vegetables of all kinds are produced in great abundance, and are very cheap. Fuel costs little, except the trouble of obtaining it from the wilderness, or coal from the mines which abound in many parts of the Western States; but wood is chiefly used for fuel as yet. Land may be either purchased or rented in plenty, on such terms as will put it within the reach of the poorest inhabitant. Money is very scarce in that country, and if the emigrant can carry a few pounds with him it will go very far towards supplying him with home and provisions; but if a man has nothing but his hands he is far better off in that country than in England. But none need imagine to himself that he can sit down there and live without industry and enterprise; if they do they will meet with disappointment. But if an emigrant goes there with a spirit of honest industry, enterprise, and economy, and with an eye single to the glory of God and the welfare of himself and his fellow creatures, and of the society of the Saints of Light, he will find himself in a way to establish himself and his posterity in the enjoyments of home and happiness, and surrounded with the unspeakable blessings of free institutions.

The first company of Saints will probably sail from Liverpool about the 15th of Sept., and all who wish to go then will forward their names and money to Mr. Amos Fielding, by the 5th Sept. After this first shipload other ships will be chartered from time to time, as emigrants may require. Perhaps another ship of the Saint's will sail about the 22nd or 25th of September, if there is more than can go by the first ship. After that, companies can continue to go from time to time till next March, when it will be too hot to go by New Orleans till September following.—(See the Epistle in No. 12, vol. 1.) ED.

*£5 for each grown person, and £3 for those under 14, must be forwarded to Mr. Fielding, and then the overplus, if any, will be returned on settlement.

The Millennial Star.

MANCHESTER, AUG. 10th, 1841.

Since our last we have received letters from many of our numerous correspondents, generally going to show that the cause of truth is progressing in various places, and that opposition rages to an extent which is almost unprecedented in the history of man. We visited Scotland of late, and spent about two weeks in the churches of Edinburgh, Glasgow, Paisley, Greenock, and various other branches. We found them generally rejoicing in the truth, gradually increasing in numbers, and filled with the witness of the truth. Some few had been shaken from the faith by means of Mr. Rollo's apostacy, but the most of them had seen their error, and were coming back to the Church, more convinced than ever that it was the work of God, and could not be overthrown.

Elder G. J. Adams writes from London, under date of August 4th, that there is a prospect of a great work in London—that some are being baptised almost daily; and that in Bedford, Elder Snow had baptised and confirmed ten on last Sabbath—that the prospect in that conference is much better now than it has ever been before.

Elder Foster writes from New York, July 16th, stating that the truth was gaining ground and the Church prospering both in that city and in Philadelphia, and in other places round about. We give the following extract from his letter for the information of the Saints who may emigrate by way of New York.

"If any of the Saints, in emigrating, come to New York, direct them to inquire for the Bishop of the Church in this city, John M. Burnhisel, 176, Hudson-street. He, in conjunction with Mr. Burge, will give them all necessary information as to transportation lines, &c."

Elder Crooks, of Bolton, states to us verbally that the Church in that town is in a united and prosperous state, and that multitudes are being added by repentance and baptism, in all that region. Some fifty had been baptised of late in Totington. The gift of tongues, interpretation, healing, &c. were enjoyed in Bolton Church and vicinity, and faith and joy was on the increase.

We have received the minutes of the Carlisle conference, held on the 18th July, by which we learn that the several branches of Carlisle, Newcastle, Alston, and Brampton, number 163 members in all. A number of elders were ordained, and the prospect good of an increase in that region. Elder A. Cordon writes from Buralem, stating that the Staffordshire conference was held on the 27th June. They number upwards of 600 members, 20 elders, 50 priests, 25 teachers, and 12 deacons. A general spirit of union and joy prevailed in conference.

Elder David Willkio writes from Craffordsburn, July 21st, stating that he is the only elder labouring in Ireland at present; that he has been enabled to raise a small society in that place, consisting of 22 members, these, together with the branch at Hillsborough, now number 51 members, which are all the Saints now known in Ireland. But Elder James Carrigan has lately gone on a mission to Ireland, from Manchester, and we hope the truth will soon dawn upon that benighted country more fully.

From the minutes of a conference held at Liverpool, July 12th, we learn that the Liverpool branch now numbers 226 members, the Wales branch, 161, and the Isle of Man branch 72. There is a church lately raised at St. Helens, numbering 26 members, with every prospect of an increase. Also in Prescot many are believing, and some ready to be baptised. Several new labourers were ordained during the conference, and truth is gaining ground.

Elder M'Auley writes from Glasgow, under date of Aug. 7th, stating that since our visit the Saints in that region are rejoicing, and increasing in numbers. An elder who had fallen away by the influence of Mr. Rollo was about joining again by rebaptism. Great grace was resting upon the Church in Scotland. In Manchester we can say that some are coming forward continually to obey the truth; and so the kingdom of God increases in the earth, and none can hinder.

NOTICE TO AGENTS.—We wish payments made as far as possible for the Stars and books between this and the 5th of September, as we have not only to pay a large sum to the binder, but have money to make out for some brethren who are about to emigrate.

BEWARE OF AN IMPOSTER. — Thomas Yates, formerly an Elder of this Church, was lately excommunicated at Oldham for a very wicked and disgraceful course of conduct. He has already come in possession of several sums of money from different persons, which it is feared he will never pay, and he may attempt still further to impose upon our friends and brethren in some of the branches.

TO CORRESPONDENTS.—We have received some interesting communications for the Star, which will doubtless appear in our next. One from *Dicipulus*, from Bristol, which we shall publish, together with an answer. We thank Brother Procter, of Burnley, for the pamphlet entitled "Mormonism Unmasked," by Richard Davis, but do not consider it needs an answer, as much of it is extracted from our own books, and is very good, and the rest is mostly made up from old publications which have been answered. We would recommend our reply to the Rev. Mr. Bush as a good answer.

BROTHER CURTIS AND THE TRIAL FOR BLASPHEMY.

One of the most barefaced robberies was committed at Cheltenham, of late, by which an Elder of the Saints was robbed of upwards of a pound stirling, besides a loss of several days' time, and other expences. The following communications will sufficiently explain who were the perpetrators of this crime:—

Cheltenham, July 3rd, 1841.

Dear Brother,

In my last I mentioned the blasphemy with which I was charged before a magistrate, and bound under the penal sum of £40 to appear at the Court of Sessions at Gloucester, *after paying nine shillings.*

Accordingly, on the 22th of June, I made my appearance at the Court of Sessions, and remained there five days, at the close of which I was informed by the clerk, on enquiry, that there was not a bill found against me; therefore I had twelve shillings more to pay in taking up my recognizances. If this is the law or practice of England, my prayer is that myself, and all others who want justice, may go among that people who are mentioned in your May number of the Star, as giving equal justice and protection to all denominations. (I mean the people of Nauvoo.)

Yours in the everlasting covenant,
THEODORE CURTIS.

THE LATE CONVICTION FOR BLASPHEMY.

To the Editor of the Cheltenham Free Press.

Sir,—I have not time for writing, but having been informed that a person in Cheltenham was last week committed to prison by our Bench of Magistrates for expressing his opinions about the Bible, I write to know if such be the fact. For the honor of our country, but above all for the honour of that holy religion which our Magistrates *profess*, I hope the report is untrue. What will the *Dissenters* say? If in this place, blessed with so many holy ministers of God's Word—hear, where our glorious Church is so triumphant—hear, so near to our holy *see*, to support which so many thousands are annually expended to uphold truth and expose error, I say if here we could not refute a man's false opinions by reason and argument, but must drag men to prison for their faith, will not the Dissenters say that all the millions devoted to our Church are thrown away for nothing, and will not Infidels ridicule a religion that they will say will not bear examination? Good Heaven! send a man to prison for his peculiar views about the Bible? Bind a man in chains because he is already weak? Fear a man because he has not the power of truth? "Tell it not in Gath, publish it not in Askelon!"

But, Sir, can it be possible that a Magistrate in the 19th century, a Magistrate who professes to be a follower of the meek and lowly Jesus, can have directed the persecuting arm of civil power against a fellow-creature because of his opinion? When did Jesus or his apostles *thus* endeavour to convert even the Heathen or the Infidel? What then can be said of thus treating a fellow-believer, however mistaken, foolish, or contemptible some of his opinions may be? Jesus declared that the time would come when *his followers* would be dragged before civil rulers and persecuted, but his lofty and generous soul would have spurned the idea of attempting to promulgate and uphold his own righteous and holy principles by fines and imprisonments. Can a man read his Bible and sincerely admire the advice of Gamaliel, (Acts v. ch.) that Peter should not be persecuted, "for if this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it," and yet the next instant ascend the bench of human usurpation and commit a brother to jail for holding a different religion from himself.

Sir, if I proceed my indignation will perhaps be too strongly expressed. I abominate Mormonism, but in this case I should deem it an honour to be the prisoner rather than the persecutor. Your's,

Cheltenham. FAITH, HOPE, AND CHARITY.

PRESIDENT JOSEPH SMITH IN PRISON.

The public press in America and England have of late been feasting the enemies of truth with the joyful tidings that Mr. Joseph Smith, the founder of the Latter-Day Saints, was in prison, to be tried for murder, and expressing their most sanguine hopes that this system would now come to an end. Some have even gone so far as to predict that he would certainly come to an untimely end by the gallows. But we are happy to state that a letter has been received at this office from elder Foster, of New York, under date of July 16th, which informs us that Brother Smith has been before the authorities of Quincey, Illinois, and HONOURABLY ACQUITTED. A letter from the wife of Elder Hyde, dated at Nauvoo, Illinois, and sent to our correspondant at London, also confirms the foregoing statement.

We would also inform the editors and public that this is about the 15th time that Mr. Smith has been either imprisoned or prosecuted for various charges and pretended offences, and has been acquitted each time; and each time the public press has anticipated his downfall and the consequent downfall of the system of the Saints: and the people at each successive trial have been as much elated with these deluaive hopes, as the people described in the Revelations of John, who rejoiced and sent gifts one to another, on account of the death of the two witnesses. But, alas, disappointment has ever awaited them: they awoke from their delusion, "*and behold it was a dream.*"

Be it known that there is an invisible hand

in this matter. The 68th page of the Book of Mormon speaks concerning Mr. Smith as follows: "THAT SEER WILL THE LORD BLESS, AND THEY WHO SEEK TO DESTROY HIM SHALL BE CONFOUNDED." This has been remarkably fulfilled some twenty times in succession, and is sufficient of itself to establish the truth of the Book of Mormon. It is hoped that the people will some of them be led to see their delusion after a while, and turn from their false prophets and false teachers to the true fold of God.

REMARKABLE SIGNS OF THE SECOND ADVENT.

Westbromwich, July 18.

Dear Brother Pratt,

It is with feelings of joy which surpasses expression that we write of the glorious prospect of the spread of divine truth.

Our little church has been organized about eight weeks: at first it consisted of thirteen members; about fourteen others have been added since, and numbers more are receiving the word gladly, and are on the eve of obeying the gospel. We are looking, striving, and receiving visions, blessings, and gifts.

On the 14th inst., after returning from a prayer meeting, at about half-past eleven o'clock, on walking into the garden, I beheld as it were a large brilliant star ascending and descending, and hovering and waiving in the air. It presented a variety of colours, and then changed itself to the brilliant form in which we first beheld it. The rays of it were extended as the rays of the sun; after this it expanded, and I beheld the face of a personage down to a little below the shoulder, and then all of a sudden it unfolded down to the loins. When this was done the clock struck twelve, and the vision instantly disappeared. We looked time after time, but beheld no more of it, but in the place appeared the form of an eye, very large, and within the eye was an appearance of the most horrid gloom. This appearance was from about the 40th to the 50th degree of north latitude, extending as it were over England to the southern coast. It seemed to me to surpass the sun for brightness about as much as the sun does the moon. Dear brother, if you think these lines worthy of a place in your useful and valuable columns, they are at your disposal.

We remain,
Yours in the bonds of peace,
THOMAS TYLER,
SOPHIA TYLER.

We copy the following from the *Edinburgh Observer* of July 16th.

In a letter from Navalcarnero, in Spain, we find the following account of a singular phenomenon, which had occurred there:—"About three o'clock in the afternoon of Saturday last, the heat began to be insupportable, and continued increasing until past four, when a horrible tempest arose, accompanied by a shower of stones, which fell with great violence. The country is now reduced to one scene of desolation; nothing is to be heard but sighs and lamentations. This shower lasted for two hours, at the expiration of which time the country around was thickly covered, and had the appearance of being buried in snow. All the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in. The misery of the inhabitants is beyond description, and the prospect before them for the ensuing winter most disheartening."

Such immense quantities of locusts have appeared this year in Spain that they threaten in some places entirely to destroy the crops. At Daimiel, in the province of Ciudad-Real, 300 persons are employed in collecting these destructive insects, and though they destroy seventy sacks every day, they do not appear to diminish. There is something frightful in the appearance of these locusts proceeding in the divisions, some of which are a league in length, and two thousand paces in breadth. It is sufficient if these terrible columns stop half an hour on any spot, for every thing growing on it, vines, olive trees, and corn, to be entirely destroyed. After they had passed, nothing remains but the large branches and the roots, which being under ground, have escaped their voracity.

The following is from the *Manchester Guardian* of July 14th.

FALL OF MANNA.—By a despatch from Van, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the despatch, which the porte intends to have chemically analysed. The following passage, translated from the Arabic in the *Malta Times*, seems to be connected with this subject:—"Aleppo, 3d May.—A great famine has happened in Aleppo, Malitia, and Karbet, insomuch that the people died with hunger, and sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed, and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like hab or azez, and which, being kept a little while, becomes white, like semola (very fine wheaten flour).

MANCHESTER:
Printed and Published by P. P. PRATT, 45, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 5. SEPTEMBER, 1841. VOL. II.

CONTENTS:

Interesting News from Nauvoo 65
Revelation to J. Smith 67
Dialogue on Mormonism, No. 1 69
Arrest of President J. Smith 71
Symptoms of Further Persecution 74
The Dead Raised 75
Editorial Remarks 75
Communication from Nauvoo 77
——————from Bristol 79
Poetry—Notices, &c 80

HIGHLY INTERESTING FROM NAUVOO.

We have received the Nauvoo "Times and Seasons," up to July 15th (with the exception of the May numbers.) They contain much information on the various subjects connected with the prosperity and progress of the Kingdom of God and the building up of Zion. We have only room for the few extracts which will be found below.

BUILDING OF THE TEMPLE.

We are happy to say that this building is progressing in a manner which does honour to the citizens of this place. On visiting it a few days ago, we were agreeably surprised to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the saints abroad, with their wealth would make a corresponding effort, that another year would not roll over our heads before the "top stone would be brought up, with shouts of grace, grace be unto it."

The building committee are making every preparation to erect the baptismal font in the basement story as soon as possible. The font, is intended to be supported by 12 oxen, several of which are in a state of forwardness, and are certainly good representations of that animal and do great credit to the mechanics who are engaged in carving the same. It is intended to overlay them with gold, and when finished will have a very grand appearance indeed.—Most of the labour that is done has been accomplished by the citizens devoting every tenth day gratuitously to that purpose.

While contemplating the foundation which has been so happily begun, we were forcibly reminded of the circumstances as recorded in holy writ, connected with the building of the ancient Temple at Jerusalem, by the Israelites after they had escaped the perils of the wilderness and had obtained a posession in the land of Canaan.

When the time arrived to commence the same, the people engaged in the work with the greatest delight, and vied with each other in their zeal to accomplish a work commanded of Jehovah—so dear to their hearts—and which should tend to shed a still greater lustre on the Jewish nation. By the wisdom and enterprise of Solomon and his people, the work progressed rapidly; a zeal was manifested by every one who loved the statutes and judgments of the Lord, and who preferred the prosperity of Zion to their own temporal aggrandizement, which was indeed commendable, and which the saints in this age would do

well to imitate, and at length was completed, one of the most elegant structures richly adorned with gold and silver and curious workmanship, which for centuries was the pride of that people, and caused thousands from distant nations to visit it, and enquire after that God who had commanded its erection.

The circumstances connected with its dedication were indeed glorious and sublime. What could be more so? To see tens of thousands congregated together—their anticipations more than realized—the order of the house—the cloud of the presence of the Omnipotent Jehovah filling the house—the fire from heaven consuming the sacrifices, so that the priests could not stand to minister—to hear the dedication prayer and the simultaneous amens and hallelujahs, which burst from ten thousand voices, were calculated to make a lasting impression on all present, who would feel themselves amply repaid for their labour and toil in its erection, and who in after ages, would delight to pourtray the grandeur of the proceedings to their posterity, and keep up a feeling of reverence and attachment to their "holy and beautiful house where there fathers worshipped."

After the Jews had been carried away captive to Babylon, their love and attachment to their beloved city and temple did not decrease; when Nehemiah got permission of the King to take his brethren who were in captivity and rebuild the temple of the Lord, we observe the same zeal displayed, and laudible ambition manifested by all the descendants of the promised seed. No sooner was the sentence uttered, "We his servants will arise and build," than thousands were ready to engage in the work, the whole Jewish nation was in commotion, they crowded to their beloved city, and under the most distressing and unpropitious circumstances, accomplished the object they so much desired, and again dedicated the temple for the worship of the God of their fathers, and enjoyed many great and precious blessings in consequence.

And shall the saints of the last days manifest a supineness, and feel less interested for the honour of their God, the glory of the church and the good of mankind, than did the Jews of old?—No! We hope they will take into consideration the glory and rich blessings which will result, when such a building is erected, and that these things with all the important circumstances connected with the same, will have their proper weight on every mind, and arouse to energy and enterprise every saint of God whether residing in the immediate vicinity or in more distant parts, and we hope to see the saints, who may visit this place, bring "their gold, and their silver, their brass, and their zinc, together with the pine tree, and the box tree, to beautify the House of the God of Jacob."

If the saints interest themselves in this matter, there is no doubt but that the temple will be erected according to the pattern given, and they will be privileged to witness the dedication of the same, and see the glory and presence of the Lord displayed as it was anciently.

The Elders of Israel, who have not yet received their endowment, must indeed look forward to the completion of the building, with feelings of no ordinary kind, and inasmuch as they anticipate great blessings, let them make such efforts to facilitate the work as are worthy of them, and which is their duty to do. Let the venerable sire, whose frame is too much emaciated to labour himself, encourage his sons to lay hold with all their mights—Let the aged matron teach her daughter the necessity of contributing her labour or means in some manner to aid in forwarding the work. Let there be one glorious effort made by all those interested in the building and they will soon have the pleasure of beholding one of the most useful and splendid edifices that has been erected on this continent—which shall stand from generation to generation as a monument of the faith, enterprise and perseverance of the saints, and in whose sacred aisles and courts shall continue to crowd their posterity after them, who will, with feelings of peculiar satisfaction have to say, my aged sire assisted in erecting this building to the name of the Lord. We are personally acquainted with the building committee, and feel great confidence in their integrity and ability to do the work assigned them; they have long been known to the church for their faith and attachment to the truth; and are willing to make any sacrifice to accomplish the work.

Let the saints hold up their hands, emulate the ancient covenant fathers, and blessings, in copious effusions, will be showered down upon them; and great peace will rest upon Israel.

—*Times and Seasons, July* 1.

REVELATION TO J. SMITH.

The following is an extract from a Revelation given to Joseph Smith, Jan. 19th, 1841, in relation to the building of the temple, &c.

Verily thus saith the Lord, unto you my servant Joseph Smith, I am well pleased with your offerings and acknowledgements which you have made; for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the Kings of the world, to the four corners thereof—To the honorable President elect, and the high minded Governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those Kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

Call yea, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and than I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them? Awake! O Kings of the earth! Come yea, O! come ye with your gold and your silver, to the help of my people—to the house of the daughter of Zion.

And again, verily, verily I say unto you, let all my saints from afar; and send ye swift messengers, yea chosen messengers, and say unto them, come ye with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box, tree and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, and with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth, that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fulness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only

in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me, and if you do not these things, at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—For, verily, I say unto you, that after you have had sufficient time to build a house unto me, wherein the ordinance of baptism for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses, that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your annointings, and you washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and your oracles in your most holy places, wherein you receive conversations, and your statutes, and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honour, and adornment of all her municiples, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I desire to reveal unto my church, things which have been kept hid from before the foundation of the world—things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labour with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken to my voice, and unto the voice of my servants whom I have appointed, to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute my holy grounds, and my holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgment upon your own heads by your follies, and by all your abominations, which you practise before me saith the Lord.

Verily, verily I say unto you, that when I give a commandment unto any of the sons of men to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not, and hate me saith the Lord God. Therefore, for this cause have I accepted the offerings of those men whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath, indignation, wailing, anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me saith the Lord your God. And this I make an ensample unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that ye may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality and eternal life.

DIALOGUE ON MORMONISM.

No. 1.

Between Mr. Matthews and Mr. Roberts.

Mr. M. Good morning Mr. R. Did you go and hear the Mormon preach last evening?

Mr. R. No indeed I did not, I think it below my notice to listen to those bablers.

Mr. M. Why Mr. R., do you call them bablers and think so meanly of them? I'm sure I heard nothing objectionable in the discourse last evening.

Mr. R. Why! have you not heard the reports which are in circulation respecting them?

Mr. M. Yes, I have heard a great many stories about this people, but some of them were so extravagant and carried their own refutation on the face of them, that I thought I would hear both sides of the question.

Mr. R. Well, for my part, I am astonished that any respectable person should listen to them. Such imposters should be discarded.

Mr. M. Probably, you may have been misinformed, and have heard reports which have no foundation in truth. I think if you were properly informed on the subject, you would not feel so inimical to them. You know the scriptures say "Prove all things and hold fast that which is good," and you know that public opinion is not always a proper standard for us to judge by, if it were so, our Saviour would not have been crucified by the Jews, nor would the apostles have had to flee from one city to another, and be brought before magistrates and rulers.

Mr. R. Well, well Mr. M., that is good reasoning enough; but the idea of walking on the water, their pretensions of raising the dead, and other extravagant notions, are so absurd and ridiculous that I wonder any men of common sense should join them.

Mr. M. I have heard such stories, but when I talk with them on the subject, I find that they make no such pretensions but speak very rationally, and I assure you they argue very logically on the scriptures.

Mr. R. Why! do you mean to say, that they believe any thing of our bible? Don't you know that they have discarded our scriptures and have got a bible of their own?

Mr. M. Why sir, the preacher last evening confined himself exclusively to the scriptures of the old and new testament, and proved the doctrines he advanced from the same. I afterwards, had some conversation with him, and made some inquiries respecting the Mormon bible as it is termed, and he very freely and very candidly answered my enquiries, and said that the "Book of Mormon," was a re-

cord of the aborigines of this continent" which had been preserved on plates, and handed down from generation to generation, until, on account of the wickedness of the people, they were hid up; and that Joseph Smith was informed by a heavenly messenger where those plates were—was instructed to obtain, and power was given him to translate them. I have not had time yet to examine the book, but I shall certainly read it, and then, afterwards, I shall judge; but they certainly believe our bible Mr. R.

Mr. R. Really Mr. M., this is strange news. Why how can people get up such wonderful stories? There must be some foundation for them. Again, you know that the Rev. Mr. H. and other very worthy ministers, who are eminent for their piety and learning, speak hard things against them, and warn their people against receiving them into their houses, and not to countenance such renegadoes.

Mr. M. I am aware that this is the fact, and I am sorry that the preachers should have no better weapons to use than to publish the reports which they have done. If Mormonism is a deception why do they not argue the subject like men and christians? If the doctrines they teach are so monstrous, why do not the ministers of the different denominations, expose them and prove them so from the scriptures? Such a course would be far more honourable than retailing slanderous reports.

Mr. R. But do the Mormons wish to have their religion investigated? Do they not assume a high dictatorial bearing, and refuse to answer any questions; but say, that if reason and scripture come in contact with their doctrines, they do not care, but assert, that they know that their doctrines are true?

Mr. M. Such have been the reports; but when the preacher had got through his discourse last evening, he said, that inasmuch as there were many reports in circulation respecting their church, and the doctrines they advanced, he would give an opportunity for any one to ask any questions on the subject, and if any one had any objections to urge against the doctrines he advanced, they were at liberty to do so.

Mr. R. Did any one make any objections?

Mr. M. No sir. The doctrines he advanced were elucidated with so much clearness, and proof upon every point he advanced was so abundant, that I saw no possibility of making any. Some questions were asked respecting the book of Mormon which were answered very satisfactory, and then the meeting separated. I remained some time longer and conversed with him on the various subjects he had advanced and found him very communicative indeed, and seemed to take considerable pleasure in giving information respecting their faith and doctrine. I wish you had been there Mr. M. I think you would have a better opinion of these people if you could once hear them preach.

Mr. R. I probably might, but I don't think I should. I can never have a great opinion of any people who will condemn the whole world, and say "The temple of the Lord are we, and heathens all beside."—No Mr. M. they cannot catch old birds with chaff. I should be sorry to indulge in prejudice against any sect; neither would I persecute any man for his religious opinions But, really Mr. M., this Mormon doctrine is monstrous.

Mr. M. I have ever considered you a liberal minded person, and I really do think, that if you were to hear them preach once, you would think differently of them to what you do now; or, if you were to converse with them on the subject. I invited the preacher to come and spend the afternoon at my house, to converse with him more fully on these subjects; I should be very much pleased indeed, if you and Mrs. R, could make it convenient to come over, and chat with us awhile. I believe you will find the preacher a gentleman, very affable; and probably we may both hear something that may tend to our benefit.

Mr. R. I am obliged to you for your kind invitation and good feelings, probably I shall comply with your request; I shall go home and see if it will be convenient for Mrs. R. to accompany me.—However there is one privilege I wish to have, and that is, if I find the preacher garbling the scriptures, or advancing any erroneous notions, I want to expose him fully, and treat him as he may deserve.

Mr. M. I am not afraid of you over stepping the bounds of a gentleman.—Good morning Mr. R.

Mr. R. Good morning.

TO BE CONTINUED

—*Times and Seasons.*

ARREST OF PRESIDENT JOS. SMITH.

As much excitement has prevailed in England as well as America of late on the subject of this gentleman's imprisonment, we extract the following particulars from the "Times and Seasons" of June 15th:—

Much anxiety undoubtedly exists in the minds of the saints respecting the late proceedings in reference to Pres. Joseph Smith, and many reports have been circulated calculated to mislead the public mind. We shall, therefore, give a brief account of the proceedings as far as they have come under our notice.

On Saturday, the 5th inst., as Pres. Joseph Smith was on is return from Quincy, to which place he had accompanied Pres. Hyrum Smith and William Law, on their mission to the East, he was arrested, at the Bear Creek Hotel, by two officers of Justice, on a warrant from Gov. Carlin, to deliver him up to the authorities of Missouri. He accordingly returned to Quincy, and obtained a writ of *habeas corpus* before C. A. Warren, Esq., Master in Chancery; and Judge Douglass happening to come to Quincy that evening, appointed to give a hearing on the Tuesday following, in Monmouth, Warren county, where the court was then sitting. On Sunday evening, he returned to Nauvoo in charge of the officers, and on Monday morning started for Monmouth, accompanied by several of his friends. On arriving at that place we found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who where extremely anxious to obtain a sight of the *prophet*.

On Tuesday morning, Mr. Little, for the defence, motioned that the case of Mr. Smith should be taken up, but was objected to by the States attorney, on account of his not being prepared, not having had sufficient notice of the trial It was accordingly, by mutual consent, postponed untill Wednesday morning.

Tuesday evening, great excitement prevailed, and the citizens employed several attornies to plead against the defendant.

At an early hour on Wednesday morning, the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers.

This course would have delayed the proceedings, and as it was not important to the issue, the attornies for the defence admitted that there was an indictment, so that the investigation might proceed.

Mr. Warren, for the defence, then read the petition of the Defendant, which stated, that he was unlawfully held in custody, and that the indictment in Missouri was obtained by fraud, bribery, and duress, all of which he was prepared to prove.

Mr. Little then called upon the following witnesses viz: Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson, who were sworn. The Counsel on the oposite side, objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the Court through the entire day.

All the Lawyers on the opposite side, excepting two viz: Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of the gentlemen above named, was to excite the public mind still more on the sub-

ject, and inflame the passions of the people against the defendant and his religion.

The counsel on behalf of the defence, acted nobly and honourably, and stood up in defence of the persecuted, in a manner worthy of high minded and honourable gentlemen. Some had even been told, that if they engaged on the side of the defence, they need never look to the citizens of that country for any political favours. But they were not to be overawed by the popular clamour, or be detered from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption. The court, after hearing the counsel, adjourned about half past 10 o'clock P. M. Thursday morning, the court was opened about 8 o'clock, when the Judge delivered his opinion on the case.

He said that the writ once being returned to the executive, by the Sheriff of Hancock county was dead, and stood in the same relationship as any other writ which might issue from the Circuit Court, and consequently the defendant could not be held in custody on that writ.

The other point, whether evidence in the case was admissable or not, he would not at that time decide, as it involved great and important considerations, relative to the future conduct of the different states. There being no precedent, as far as they had access to authorities, to guide them; but he would endeavor to examine the subject and avail himself of all the authorities which could be obtained on the subject before he should decide that point. But on the other, the defendant must be liberated. This decision was received with satisfaction by the brethren, and all those whose minds were free from prejudice.

It is now decided that before another writ can issue, a new demand must be made by the Governor of Missouri.—Whether such a demand will be made or not, we do not know, but we should imagine not. We should think that Missouri has already earned disgrace enough, and that she would be pleased if that foul stain which now rests upon her was wiped from off her escutcheon. We are not informed that there has been any new demand made for the defendant or others since the reign of Governor Boggs, nor do we believe that Governor Reynolds ever will.—And we hope, that on the part of the executive of this state, these proceedings will drop, and never more be revived. What good can result from such prosecutions we cannot imagine. Surely the saints have been persecuted enough; they have been trampled upon long enough by the citizens of Missouri, and we believe they never would have made the demand for any of our brethren, if a demand had not been made for some of their citizens who had forcibly abducted several of our brethren, and without even the form of a trial, tied them up, whipt, and otherwise abused them.

It is not that the parties shrink from a fair and impartial investigation; far from it: this is what we desire, but can that be obtained in Missouri, where mobs are suffered to roam in despite of the laws and its administrators, and can with impunity commit murder and arson, upon the defenceless Mormons, and no one to bring them to justice? We say no! In Missouri mobs are above the laws. They know no other bounds to their vengeance than what their wicked and vile passions dictate. For instance, the murder on Shoal creek of seventeen persons, who were moving into the country, who had committed no offence against the laws, but because of their religious tenets, were butchered in cold blood. And, we would ask, where are the perpetrators? They are there yet, and can unblushingly boast of their bloody achievement in that vicinity, and yet there has been no attempt to have them arrested and

brought to trial. Why then are people so sensitive upon the subject of Joseph Smith and others, being given up to the Missourians? Does it arise from a sense of justice and of right, or is it because of their religion?

The conduct of our persecutors answers the question.

But what have the Saints done in Missouri for which they must suffer such persecutions?

They have, after being threatened, abused, sued, harassed by mobs, and after appealing to the authorities in vain, dared to stand up in their own defence and in that of liberty and the laws—They have resisted oppression and injustice by every lawful means; and when they did so, they were obliged by executive power to leave their inheritances. These things are true, and can be subsantiated, and whatever we have to suffer in consequence thereof, we can appeal to him "that searcheth the hearts and trieth the reins of the children of men" and say, "Thou who knowest all things, knowest that these things are true.'

We do not ask for sympathy, but fair and impartial justice from all, which, if we obtain, we shall feel satisfied.

American Hotel,
Monmouth, Warren Co., Ill.
June 9th., 1841.
Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favour of justice and, liberty, by O. H Browning, Esq., who has done himself immortal honor in the sight of all patriot citizens who listened to the same.—He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith.—We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independantly stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high minded and honourable gentleman, such as we have ever considered him to be since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathised with us in our afflictions and we are indeed rejoiced to know, that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee; but the pure and patriotic feelings of Christian benevolence, and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated the circumatances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen woman and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for a trial, was adding insult to injury, and then said. *"Great God! have I not seen it? Yes my eyes have beheld the blood stained traces of innocent women and children, in the drear winter, who have travelled hundreds of miles barefoot, through frost aad snow to seek a refuge from their savage pursuers. Twas a scene of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortu-*

nate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an opressed American citizen.

SYMPTOMS OF FURTHER PERSECUTION.

By the annexed extract of a private letter from a highly respectable gentleman residing near the Mormon-city (Nauvoo,) it appears that the scenes which a few months since were enacted in Missouri, are in danger of being repeated in Iowa. There is a tract of 120,000 acres of beautiful land lying directly opposite the Mormon settlement on the Mississippi River. This tract was given to the Half Breeds of the Sac and Fox Nations by the United States, and has been purchased from them by the whites. Proceedings have been had in the Equity Court of Iowa to partition these lands, and Commissioners appointed by the Court to survey and divide them among the lawful claimants. Some months since the title being then unsettled, Jos. Smith received a revelation from God to the effect that the Latter Day Saints should go in and possess this fair land, and enjoy the fruits thereof. Accordingly there are now said to be about 2000 of these people residing on the said lands, who claim by the highest possible title,—a title direct from the Creator; and they seem determined to set all human decrees at defiance. In addition to despoiling the lands of much valuable timber, they now forbid the Commissioners and Surveyors, on pain of death, to attempt a survey and partition. The arrest of their leader, it is to be hoped, will prevent the execution of their threat.

Extract of a letter from the vicinity of Nauvoo.—"The excitement on both sides of the river against the Mormons is increasing very fast. The conduct of Jos. Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religius principle, that renders them so obnoxious to the Gentiles of all denominations, wherever they reside.

"Jos Smith was yesteday arrested, between Nauvoo and Quincy, by the authorities of Illinois, on a requisition from the Governor of Missouri. May justice be meted out to him for his villiany.

"Martin Harris, who was one of the witnesses to the Book of Mormon, and who has been for some time lecturing in Illinois against the Mormons, was found dead last week, having been shot through the head. He was no doubt murdered."

The above we copy from the New York Journal of Commerce, and which has been copied in many of the eastern papers.

It is an old adage that persons should go from home to hear news; but in this age of rail roads and steam boats we are privileged to hear sufficient while remaining at home.

According to the above article the Mormons must be a lawless banditti, a set of desperadoes. But what are the facts?—Let our neighbours who are not connected with the church, who mingle in our society and are acquainted with our proceedings and movements, let them speak out; and they will with us deny the false and malicious statements which have been palmed upon the Journal of Commerce, and which has been seized upon with avidity by those who seek our overthrow.

The correspondent of the Journal of Commerce was aware that such things would not gain credence here, but knowing the gullibility of the eastern press, he was satisfied they would swallow his lies.

Now, we would say, that the entire statement, with the exception of the arrest of Joseph Smith, is a tissue of lies, got up by a malignant and depraved heart for the worst and most diabolical purpose, and when we read it we could not but blush for humanity.

We pretend to no claim to any land, but what is according to the law and constitution of the United States.

The statement with regard to the murder of Martin Harris, is the climax of iniquity, and gives evidence of corruption the most foul, and a heart as black as sin and the devil can make it. It is utterly false!

These are the weapons that are used by our enemies to stop the march of truth, to raise prejudice in the minds of the people and to bring upon us the wrath and indignation of a people who know nothing respecting us, save what they learn through the medium of a corrupt press.

Ye editors of newspapers, who ought to be the lights of the land, and communicate truth and correct intelligence, particularly on matters which concern the peace and safety of your fellow man, we ask you, if their is any sense of justice remaining—a latent spark of humanity quivering in your bosoms—if moral honesty and virtue are yet lingering in your midst, before they take their final flight, to contradict these cruel and false statements.

We ask no right, no privilege, no immunity, but what the constitution guarantees to all its citizens, and we hold ourselves at all times amenable to the laws of the land for our conduct. This we call upon the most fastidious to deny.

—*Times and Seasons.*

THE DEAD RAISED!!!

It will be recollected that among many wicked things published against the Saints of late, both in the American and English papers, there was an account of one Harris, who had been lecturing against the Saints in the State of Illinois, U.S., who had been murdered, being found shot through the head; and that great excitement prevailed against the Saints, &c.

We are happy to learn, however, from the *Warsaw Signal*, published in Illinois (about twenty miles from Nauvoo,) that the said Harris was still alive and well, and was delivering four lectures in Warsaw.

Now, how he came to life we know not; but as the fact of his being dead has been vouched for by many of the English as well as American papers, we naturally conclude he must be raised again from the dead, in order to warn the world against "Mormonism."

What effect the preaching of one from the dead is producing among the enemies of the Saints we have not learned; but one is apt to think that it must overthrow "Mormonism." Ed.

The Millennial Star.

Manchester, Sept. 10th, 1841.

The War in China.—It appears that the war in China is about to be renewed with redoubled vigour. The English have fitted out a new expedition to proceed against her with the utmost rigour; and his Celestial Majesty, on the other hand, has issued orders for the raising of a "grand army," and the extermination of the English.

It seems very probable that this matter will finally result in a revolution of men and things in that quarter of the world, which will pave the way for free intercourse with the unnumbered millions, who, with their forefathers, have, for thousands of years, been secluded from the rest of the world, from all or most of the improvements of modern science, as well as from the glorious light and blessings of the gospel.

Who knows but five or ten years will open, as it were, a new world—a new field of enterprise for the research of antiquarians, geographers, and historians—a new vineyard or harvest for the missionaries of the fulness of the gospel, and awake four hundred millions (or near one half of the inhabitants of the globe) from the stupidity of their long long midnight slumbers, to a realising sense of things which pertain to the latter-day glory, and to the immediate and everlasting welfare of themselves and all mankind Should this be the result of present movements, it may be considered as a new era in the history of the world, and a sure and certain prelude to the approaching day of the Lord, which may God grant for Christ's sake. Amen.

It will be seen from our extracts from the Nauvoo news in this number, that the Saints in America are alive to the interests of the kingdom of God, and are prospering in all things pertaining to the great work of the last days, in a manner which cannot fail to afford unspeakable joy to the hearts of the friends of Zion, who are yet scattered in distant countries.

We feel to say to our brethren in Zion, "Go-a-head in all things pertaining to the establishing of the church and kingdom of God on earth, and here is our heart and hand, though distant in body, yet present in spirit, joying and beholding your order."

We long to see the time when we shall again behold you in the flesh, in the midst of rejoicing millions, and in the full enjoyment of liberty and light, both in Missouri and in all the states and territories where Jehovah may see fit to establish his people.

The same spirit which moves upon the Saints in Zion to "arise and build" and establish her stakes, and enlarge her borders, is mighty in us to spread the truth among the nations, and to gather the sheep from all the countries where they have been scattered as a prey to false shepherds.

The news from all parts of the vineyard on this side the water is truly cheering.

The work is spreading in the face of all the opposition of the lying editors and priests: it seems to laugh its foes to scorn, and pursue its joyful way as if no obstacles had intervened.

Here in Manchester some thirty persons were added to the Church in about three weeks, and are now rejoicing in the truth.

In Rochdale, some twelve were being baptised and confirmed at once.

In Stockport also there is a great increase in numbers, and in faith and love, if we are rightly informed by Br. Whitehead, with whom we lately conversed, and who is labouring there with great success.

We have also learned from the Isle of Man that the church there has begun to lay hold of a greater degree of faith and union, and that they are increasing both in numbers and in gifts.

We have received an interesting account from Elder A. Cordon of a debate held in Drayton, on the 20th July, between himself and a Wesleyan minister, in which truth triumphed, and much good was done. We hope to give it in full in our next.

We have also received a communication from Elder Adams, giving a very interesting account of his labours in London, and of two debates held by him on the one part, and a Baptist minister, and afterwards a Mr. Allen, on the other part. These discussions were well attended, and resulted in much good. A great work seems to be going on in London, multitudes seem to be convinced of the truth, and many are being added by repentance and baptism. Elder Snow writes from London, under date of Aug. 21st, as follows:—"Dear Brother, this morning I occupy a few moments in communicating a general view of the present state and prosperity of the London conference. Six months since, when I took charge of this conference, we numbered less than one hundred members; since that time the conference has increased to the number of more that two hundred and twenty. I have recently had the pleasure of spending three weeks in Bedford and vicinity. My heart truly rejoiced to witness the good order, peace, and love prevailing among them. The zeal and untiring perseverance of the officers of the church in Bedford, in leaving their homes on Sunday mornings, having laboured with their hands all the week, and walking some eight or ten miles to proclaim the fulness of the gospel, is truly worthy of commendation and of imitation by all those who labour in the name and by the authority of Jesus Christ. During the time I was in Bedford twenty-three persons were baptised into Zion's fold, in that place and vicinity."

Elder Levi Richards writes from Monmouth, Aug. 31st, stating that he had lately met the officers in Garway conference, in council, after an absence of some four weeks, and was rejoiced to see a spirit of union and effort in the cause of Zion superior to any former occasion of the kind. About twenty had been baptised, and a dozen more places opened for preaching, and generally well attended.

Elder Thomas Harris writes from Bristol under date Aug. 19. He informs us that the work of the Lord is moving onward in that city—that there are more or less obeying the Gospel every week—that many others seem to be believing, and many of our publications called for. The people there are beginning to enquire after the matter for themselves, and the priests begin to cry delusion, imposters, deceivers, &c.

Elder Stephen Nixon writes from Doncaster, Yorkshire, under date of August 21st, informing us that he had lately commenced labouring in that place—that he had baptized two local preachers and three members of the Aitkenite society. This was done in two or three days from the first introduction of the Gospel into that place. Many more are believing, and one more preacher had given his name for baptism.

Brother T. Taap writes from Paisley, August 23nd, as follows:—Dear Brother,—There is nothing but love and unity in our midst, and all is life and joy. We have laid seige to the empire of Satan, and expect, with the help of God, to reap a plentiful harvest of souls. We take four stations on Sunday mornings in the town, and then two go to Nielston. They have broken ground there, and baptised the first last week. 2 go to Barshead, where some are making enquiry, but none baptised yet. 2 more start for Renfrew. They have baptised, I think, 17 in that place. They organised that branch last Sabbath. You see we are all at work, and the Lord is blessing us abundantly, which gives us great joy.

COMMUNICATIONS.

Nauvoo, July 15th, 1841.

My dear Brother in Christ,

On the 20th of May we landed in the city of New York, mostly well, and remained there until the 4th of June. We had a good time with the Saints; they felt to rejoice at our arrival. They are a good people, and had much to say about you and Sister Pratt, having great love for you, and desire your welfare.

On the 4th of June I started for home, in company with Elders Young and Taylor.—Elder O. Pratt remained in New York to republish the book he had printed in Edinburgh, Scotland, giving a history of the coming forth of the Book of Mormon, and of which he intended to publish 5,000 copies. Elders G. A. Smith and Hadlock stayed in Pennsylvania, not having the means of getting home. I had to borrow four pounds myself, and the Saints in New York gave us some help. May the Lord bless them four fold.

We went by way of Philadelphia to Pittsburg the distance being 400 miles by railway and canal. We went on the swift line, for which we paid 14 dollars, the slow line carrying for nine dollars. After staying three or four days at Pittsburg, we set sail on board the steam boat *Cicero*, on the 12th of June, and when we had proceeded about fifteen miles, she ran on a sand bank, where we were detained three days; in fact, the boat ran aground several times, the water was so low. We were three weeks on board before we arrived at Nauvoo. I never experienced warmer weather at this season before, and many persons are dying of the cholera on board the steam boats on the rivers. I would advise persons coming by way of the rivers, to start earlier in the spring. It will be much cheaper for the Saints to come by way of New Orleans, the cost of which is about five pounds ten shillings, and they will come much quicker and with greater ease. If they prefer coming by way of New York, they will do well to go from thence by way of Chicago, as it will be both cheaper and quicker than by way of Philadelphia. I would advise the Saints to come in the cool part of the season, on account of their health.

We landed in Nauvoo on the 1st of July and when we struck the dock I think there were about 300 Saints there to meet us, and a greater manifestation of love and gladness I never saw before. President Smith was the first one that caught us by the hand. I never saw him feel better in my life than he does at this time; this is the case with the Saints in general. When we got in sight of Nauvoo, we were surprised to see what improvements had been made since we left home. You know there were not more than thirty buildings in the city when we left about two years ago, but at this time there are twelve hundred, and hundreds of others in progress, which will be finished soon. On Friday last seventy Saints came to Nauvoo, led by Lorenzo Barns, from Chester county, Pennsylvania, in waggons, living in tents by the way. On the next day, a company came in waggons from Canada, all in good spirits; and in two or three days after they all obtained places to live in. They are coming in from all parts of this vast continent daily and hourly, and the work is spreading in

all of this land, and calls for preaching in all parts. You will recollect when we built our houses in the woods, there was not a house within half a mile of us. Now the place, wild as it was at that time, is converted into a thickly populated village. Our old friends, who were driven from Missouri, are my neighbours: for instance, the Allreds, Charles Hubbard, Charles Rich, and hundreds of others that I could mention that you know. I wish you was here, if it was right. I can say with propriety, as to the knowledge I have of things, I never knew the church in so good a state as at the present time; they feel well and in good spirits, and filled with love and kindness. Most of our English brethren have got themselves places, and houses built for them, and others building, and many of them say they never felt better in their lives, and have no desire to return to their native land, for they have houses and land of their own, what they never before were in possession of. They are generally enjoying good health and spirits. There has been some sickness among them through their long journey, and a few deaths. I will mention some names. Thos. Smith and his wife, and his daughter Diana; she died the day I got home. Brother Smith and his wife died before they got to St. Louis. They were from Clitheroe, Lancashire. Brother Henry Nightingale. He got shot through his thigh; it was an accident. He survived the misfortune only two weeks. His wife was at my house this week. He died about the time I got home. He was from Preston. John Stevenson, from Longton; also sister Wyche, from the Potteries; Wm. Blacast's brother's wife from Longton is dead; also brother Rigby's wife, from Clayton, and James Carlbridge, from Thornby. They died generally with the bowel complaint. The sickness is generally among the new comers.

On the 3d of July the Nauvoo legion was called out to celebrate our independence. There was judged to be about 8000 people present. There was an oration delivered by President Rigdon to the satisfaction of all present. We had a heavenly time; all was peace and harmony; there was no drunkenness on that day as I discovered; there is no public house that keeps spirits, nor grocery, and in fact none except in case of sickness is used in the city of Nauvoo. You will not find a more temperate people than the Latter-Day Saints in this or any other country.

I never saw crops look better than they do in this place at present. The wheat is in general cut, and secured. Provisions are cheaper; flour is 2 dol. 25 cents. a hundred, and will be less soon. Corn is brought into the city for 25 cents. a bushel; bacon from 7 to 8 cents. per pound; butter 10 cts.; other things in proportion. The whole country for many miles is cultivated both with corn, wheat, potatoes, and all kinds of produce; it looks as though the blessing of God rested upon the crops in this region, and it is noticed by the inhabitants that come from other parts, for the crops are better here than other parts of the country, or counties around this place. Most of the saints have plenty growing to last them for a year and to spare; and the blessing of God rests on this people, and I know for one that God is here, and that to bless his people, and the devil cannot hinder, for it is the work of the great God, and it must and will roll forth.

On the 4th of July, being the Sabbath day, the Saints came together to the amount of 5000 to hear us give a detail of our mission to England. Then was a time of rejoicing I assure you. Our place of meeting was in a grove close by the temple, as we have no other place at present. There is every effort made to complete the house of the Lord; they devote every tenth day for that purpose. The basement story is nearly finished, which is considered to be half of the stone work. It is going to be very magnificent. They intend to have the walls finished this fall if possible. Elders G. A. Smith and Hadlock got here on the 14th, both well. We found our families well, except sister Taylor, who was quite low. She has now recovered.

Elders Young and Taylor send much love to you all, and I am sure all would if they knew that I was writing to you. Give my love to Elders Snow, Richards, and Adams, and to all of the officers and members in that land. Please to give my respects to sister Pratt and sister Olive, and to all your families. My wife joins with me in love to you both and to Sister Olive and Mary Ann, and may the Lord bless you with long life and good days, and keep you safe till you return to your own country with your family, is the wish and prayer of your brother in Christ. Elder Orson Pratt arrived here this week, he went to Sackett's Harbour; his wife's sister came with him. He and his family are well. Your brother William is well.

As to crops that are growing in the Iowa there is thought to be enough to supply all the Saints in Nauvoo and Iowa for one year. Such sights you never saw before. There is a greater improvement by one half to what there was in Far West in the same time. Our enemies begin to threaten us, for you know they cannot bear to see us prosper.

I must now come to a close. There are five of the twelve got home. We are all well, and in good spirits. We think much about you and yours, and our brethren and sisters in that land. I hope we shall see them all soon, and hope also that they may be faithful, and hearken unto counsel, for they that hearken to counsel will be wise, and their lives will be prolonged on the earth. I exhort them to observe these things, and to be subject to the powers that be. They have my best wishes for their welfare both temporal and spiritual. Now, fare you well a little season my dear brother in Christ.

HEBER C. KIMBALL.

Bristol, July 7th, 1841.

To the Editor of the Millennial Star.

Dear Sir,

For some time past I have given my mind to reading and studying the Holy Scriptures, which are able to make us wise unto salvation, both temporal and spiritual, and by the spirit of God given unto me I have been led to see clearly that the words of the Apostle to the Thessalonians have received a literal fulfilment already, where he gives the disciples an exhortation to be always upon their watch lest they should be deceived, for the Apostle tells them in words of plainness and easy to be understood that the day of the Lord shall not come except there come a falling away from the true faith of Jesus. Paul's second epistle to the Thessalonians, 2d chap. I can see by the spirit of Christ as clear as the sun in the firmament that the modern systems of religion have no more resemblance to the Church of Christ than what the Scribes and Pharisees had 1800 years ago.

For many years I have been looking for the Lord to raise up a Church—to gather together the outcasts of Israel and the dispersed of Judah.

When I first heard of your people being in Bristol it struck me forcibly that you must be something different in your principles than the others in this great city, and I thought that probably this might be the true Church that was to come; and in order to prove all things I went to hear for myself. I heard a man by the name of Woodruff, and I was of the same opinion as many more beside myself. I thought he had the appearance of some of the ancient of days come to earth again in this benighted age of gloom and darkness. I was much taken up with his discourses, for it was the truth. I purchased the Book of Mormon, and have read it over with diligence, and I can find no fault with it. I believe it on the testimony of the witnesses. I have compared it with the Bible, and I find that it perfectly agrees with the Word of God. I have also purchased the Voice of Warning, which makes my own views more clear than they were before. I have also the Eternal Duration of Matter and Spirit, and the first vol. of the Star. I admire your publications which I have read, and I think I have read them all.

There is one thing, however, which I cannot comprehend, and that is the order of the city of Nauvoo mentioned in the second vol. of the Star, No. 1st, page 7th.

I beg leave to put an enquiry or two, not to gratify curiosity, but to come to a knowledge of the truth, and for the benefit of the enquiring mind.

First,—Is the city of Nauvoo in the state of Illinois governed by the Latter-Day Saints?

Second,—Was it the Latter-Day Saints who passed those ordinances on the first of March?

Third,—Has the Lord set the city of Nauvoo apart for the gathering of his people from all nations, before that angel spoken of in the 17th chap. of Rev. shall cry, Babylon is fallen—is fallen, &c., and to prepare a peculiar people for our blessed Lord and Saviour Jesus Christ to come to at his second advent?

Fourth,—Was it the council of the Saints that people of other denominations should emigrate with the people of God to the city of Nauvoo?

Fifth,—Why do your ministers write and beg so earnestly as they do for the people of England and other places to come out of Babylon, and afterwards send them to settle with them in the city of Nauvoo, and be mixed up with them there as bad as in England or elsewhere?

This is the only one thing I cannot perfectly understand, unless the night before the Lord intends to come he will give the Saints a sign to set a peculiar mark upon their door-posts or window-shutters, for he is about to come out and destroy the Babylonians like he did the Israelites in Egypt.

Your courtesy in answering these interrogatories in one of your Stars will greatly oblige an anxious enquirer after truth.

DECIPULUS.

We are highly pleased with the spirit of the foregoing letter, and take great pleasure in answering it.

The city of Nauvoo is governed by the Latter-Day Saints, as a part of the state of Illinois, being incorporated as a city government by an act of the state legislature, with the privilege of making its own laws, *provided none of them come in contact with the constitutions of the State and United States.*

Which constitutions guarantee the equal protection of all religious denominations without respect to one more than another; therefore should the Saints pass a law favourable to one denomination more than another, it would be derogatory to the constitution, and would forfeit their CHARTER. Therefore, in passing an ordinance last March for their own protection it must (nominally) apply to all persuasions, although in reality there is not a single society in the town except Saints, and there is not likely to be.

The Lord has set the city of Nauvoo and the regions round apart for the gathering of his people from all nations, that they may be instructed and built up in righteousness and truth, and escape the judgments which will overtake the Babylon spoken of by the Apostle John.

It is not the particular council of the Saints for other denominations to emigrate and settle with the Saints, but if individuals choose to do it, they are friendly to them, and are willing to neighbour with them, and who knows but what in so doing many may be led to forsake *error* and embrace *truth*. But should other denominations settle in the same country with the Saints, and continue their worship, it is their right until he reigns whose

right it is to reign. But just before his coming he "will send his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them out into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." ED.

POETRY.

FAREWELL ADDRESS

To Orson Hyde, Missionary of the Church of Jesus Christ of Latter-Day Saints to Palestine, in Asia.

Farewell dear brother in the Lord,
The time has come that we must part,
Perhaps on earth no more to meet,
Oi ! how the thought doth wring my heart.

But go you must, for 'tis the will
Of him who bled upon the cross;
May his blest arm uphold you still
When you're upon the billows tost.

May health and peace your steps attend,
And guardian angels go before,
To guard your path and be your friend,
And land you safe on Asia's shore.

And as you go your warning voice
"Lift up" to Jew and Gentile too;
The poor in spirit will rejoice
At tidings that are borne by you.

Oh how your heart will then rejoice
To see the outcasts flocking home;
The chosen seed of Israel's race
No more in foreign climes to roam.

And when you in their temples stand,
And lift your warning voice on high,
Think of the holy place you're in,
The land where Christ did bleed and die.

Go view the solemn sacred spot,
On Calv'ry where the Lamb was slain;
And never let it be forgot,
Whilst time and mem'ry doth remain.

And when you're in that Holy land,
And musing on some sacred spot,
Then turn your thoughts upon these lines,
They'll sweetly breathe "forget me not."

WM. I APPLEBY.

TO EMIGRANTS.

Mr. Amos Fielding has chartered the ship "Tyrean," Capt. Jackson master, to sail for New Orleans on the 20th September from Prince's dock, Liverpool. She will have two hundred and four passengers. She is a large, new, convenient ship, and well calculated for comfort, speed, and safety. Passengers should be all on board by the 18th Sept.

N.B.—By the present plan of emigration entered into by the Saints, from £1 10s. to £2 will be saved on each passenger in the price of passage and provisions to New Orleans, and some more saved in going up the river from New Orleans to Nauvoo. The Saints and others who wish to avail themselves of this advantage should apply to A. Fielding, No. 1, Grenville-street, Liverpool, or to P. P. Pratt, Star Office, Manchester, some weeks beforehand, or at least ten days before the time of the sailing of each vessel. If needed, another vessel will be chartered the fore part of October. We are now ready to receive names and money for the same.

PRATT and FIELDING, Agents.

LITERARY NOTICE.—Just published, and for sale at this office, and by agents throughout the churches, a new edition of the

☞ VOICE OF WARNING,

price 1s. 9d. single, or 18s. per dozen.

This work is elegantly printed, on good paper, and beautifully bound in leather, like the plain books of Mormon. It is too well known to need any particular recommendation from us, but suffice it to say that those who wish to understand plain truth themselves and spread it to others will do well to read this book, and do all they can to induce others to do the same. It has through the blessing of God removed the prejudice of thousands, and brought them from sectarianism to the liberty and enjoyment of the truth as it is in Jesus.

We hope our agents and friends will consider that the expense of printing is heavy, and has all to be paid before any of them are sold; therefore we must request them to send us ready money as much as possible for this work, and also to send us returns for the Star and other books with as little delay as is convenient.

GOSPEL REFLECTOR.—We have some time since received three numbers of this valuable periodical, published at Philadelphia, United States, by Elder B. Winchester, presiding elder of the Church of Latter-Day Saints in that city. It is a work devoted to the fulness of the Gospel, and bids fair to be very useful in the promulgation of truth and the correction of error. It is ably conducted and neatly executed. We owe an apology to the editor for having neglected to notice it sooner; but it was not a wilful neglect on our part, being overlooked through a multitude of other matters which were pressing upon us. We hope to still be favoured with a copy from time to time.

LIST OF PUBLICATIONS, Sold at No. 47, Oxford-street, wholesale and retail:—

Book of Mormon ..... price	5s. 0d
Star, vol. 1st, bound, 12 monthly Nos.	6 0
Star, 1st 2d 3d & 4th Nos. vol. 2, each	0 3
Replies to the Rev. Mr. Bush and other	0 1½
or 4s. per 100.	
A Letter to the Queen	0 1
or 4s. per 100.	

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 6. OCTOBER, 1841. VOL. II.

CONTENTS:

Dialogue on Mormonism	81	Elder Hedlock's Mission	89
War! Rumours of War	89	Editorial Remarks	93
The late Trial of Joseph Smith	85	Communications from Thomas Ward	94
An Address to the Elders	86	——— Parkinson & Speakman	95
Psalm—by Miss E. Snow	88	Notices, List of Publications, &c.	96
The Latter Day Saints,	88		

DIALOGUE ON MORMONISM.

No. II.

Between Mr. Matthews and Mr. Roberts.

Mr M.: I am glad to see you and Mrs. R.; I was ready to think you were not coming this evening.

Mr. R.: Indeed, Mr. M., I must say I felt no very great desire to come, but as I had given you reasons to expect my company I thought you would think me too much prejudiced against your favourite doctrine of Mormonism if I staid away. It was not so with Mrs. R.; she no sooner heard of a Mormon preacher being at your house than she made every preparation to come. You are aware that women are somewhat curious.

Mr. M.: I am aware that is their prevailing characteristic; indeed I think we all ought to have curiosity enough to induce us to listen to truth. Elder P. had just commenced to give me an account of the coming forth of the Book of Mormon. I suppose you are curious enough, Mr. R., to listen to his statement.

Mr. R.: That was the object of our visit. I shall be pleased to hear Elder P. proceed.

Elder P.: The subject I was speaking upon was the much abused Book of Mormon, or, as it is termed by way of ridicule, the Mormon Bible. Their being many foolish and extravagant stories about respecting it, I always deem it important to correct the public mind on this subject before I proceed to any other item of doctrine in our religion. One impression that is gone abroad is, that we put it in the stead of the Bible, the scriptures of the old and new Testament. I presume you have heard it represented so.

Mr. R.: Certainly I have, by several individuals, and I must say that I felt surprised when Mr. M. told me this morning that such was not the case.

Mr. M.: This has been the received opinion of this neighbourhood, and is yet by some, for when I told Deacon Jones last evening that it was an erroneous idea we had imbibed, he plainly told me he knew better, and would not listen to any argument on the subject.

Elder P.: Well, gentlemen, I will endeavour to inform you what the Book of Mormon purports to be, and then you can judge for yourselves. The Book of Mormon is a record of the Aborigines of this continent, (America), which was

engraven on plates of precious metal, and handed down from father to son, from generation to generation. It gives an account of the first settlement of this land by the seed of Israel in the reign of Zedekiah King of Judah, some time before the Babylonish captivity. While in Jerusalem during the decline of the Jewish polity, the Lord appeared to a man of the name of Lehi, and commanded him to take his family and journey into the wilderness, and also informed him of the destructions which should come upon the Jewish nation. Lehi, obedient to the heavenly command, took his household and journeyed in the wilderness for some considerable time, subject to hunger and many privations, till at length they came to the borders of the sea, where they were instructed to build them a ship, and launch forth upon the mighty ocean. Having got every thing prepared, they did so, and were carried forward upon the waters for a long time, until at length they arrived on the western continent, and after returning thanks to the Almighty for his protection and great deliverance, they engaged in cultivating the soil, and were prospered exceedingly upon the land, and became very numerous indeed.

Mr. M.: You will observe by this account, Mr. R., that this people who landed here, were Jews; this you know agrees with the idea which many learned men have had that the Indians are descendants of the Jews.

Mr. R.: I am aware that this idea is generally entertained among the learned.

Mr. M.: Pardon this interruption Elder P.

Elder P.: I shall be pleased for you to make any remarks or ask any questions on any subject as I go along.

After their settlement here, part of the family being righteous and part wicked and rebellious, they had considerable difficulty and strife, until at length the Lamanites, the wicked portion of the family, were smitten with a skin of blackness, and became an idle and filthy people.

It also gives an account of their wars —the reign of their kings and judges— the prophecies of righteous and holy men who were among them, several of which have been fulfilled since the records have been found—their skill in architecture—their faith and knowledge of the truths of the Gospel—the rending of the rocks on this land at the crucifixion of Jesus— and then gives a very interesting account of our Saviour's appearing to the people on this continent after his resurrection at Jerusalem, agreeable to the saying of his, "I have other sheep which are not of this fold, them also must I bring in"—his teachings to the people—his choosing apostles and establishing his kingdom after the same pattern he did on the old continent.

Mr. R.: This is certainly new to me, but there is one very serious objection in the way, which I must have removed before I can believe the book, and that is, if Christ established his Church and kingdom on this continent how happens it that the Indians have no tradition of the fact, and are altogether unacquainted with the Gospel?

Elder P.: It is a question which naturally arises, and I think I shall, before I get through, be able to satisfy you why it is so. After Christ had established his Church and sent forth his servants to proclaim the Gospel, great success attended their labours, and the greater part of the people became obedient to the faith; true and undefiled religion flourished, and every blessing followed in the train. However, after some time had elapsed, there began to be schisms in the Church; prejudice and its attendant train of evils crept into their midst, until, finally, they began to fight one against the other—the Lamanites against the Nephites, until the Nephites were utterly destroyed from off the face of the land—the last man remaining was Moroni, in whose possession were the sacred records which had been handed down to him, and which he was commanded to hide up unto the Lord, in consequence of the wickedness of the Lamanites, who had not only derided the name of Christ, but sought the lives of all such as professed Christianity. Consequently they were given up to a wicked and rebellious heart, and became willing instruments in the hands of Satan, and continued to wander in darkness, ignorance, & superstition, until the present time, the degenerate and fallen sons of great and worthy sires.

Mr. M.: I have always thought that there had been a more enlightened people on this continent than the present Indians The remains of ancient buildings, monuments, &c., are evident proofs on this point.

Mr. R.: There can be no doubt on this subject. In the recent researches in Central America, the ruins of very large and splendid buildings have been found, but it does not necessarily follow that the Book of Morman is true.

Elder P.: By no means, but you will undoubtedly admit that it is circumstancial evidence in its favour. Another thing I would observe is, that there is no correct account given of their descent, or their history—the world has been shrouded in darkness on these matters; but the Book of Mormon like the rising sun eradiates the gloom, throws a flood of light on the history and proceedings of this people, and brings to light things which have been hid from generation to generation—it contains many predictions respecting their restoration to righteousness, and again becoming a 'fair and delightsome people' I cannot better express my ideas on this point than in the language of the hymn, which has been composed by one of our preachers and which we sung a short time before you came. I will endeavour to repeat it.

Mr. M.: No, Elder P., pray sing it again. I am sure Mr. and Mrs. R. will be pleased to hear it, the tune and hymn are beautiful.

Elder P.: You and Mrs. M. will assist me then.

Mr. M.: We will do our best.

HYMN.

O stop and tell me Red Man,
Who are ye? why you roam?
And how you get your living?
Have you no God?— no home?

With stature straight and portly,
And decked in native pride,
With feathers, paints, and broaches,
He willingly replied:—

"I once was *pleasant Ephraim*,
When Jacob for me pray'd;
But oh! how blessings vanish,
When man from God has stray'd?

Before your nation knew us,
Some thousand moons ago,
Our fathers fell in darkness,
And wander'd to and fro.

And long they've lived by hunting,
Instead of work and arts,
And so our race has dwindled
To Idle Indian hearts.

Yet hope within us lingers,
As if the spirit spoke:—
He'll come for your redemption,
And break your Gentile yoke:

And all your captive brothers,
From every clime shall come,
And quit their savage customs,
To live with God at home.

Then joy will fill our bosoms,
And blessings crown our days,
To live in pure religion,
And sing our Maker's praise."

TO BE CONTINUED.

—*Times and Seasons.*

WAR! WAR!! AND RUMOURS OF WAR!!!

Never since the rise of this Church has such interest and anxiety been manifested in the public mind, particularly on the sea-board. The falsehoods that have been circulated respecting us being arrayed in the garb of truth, and having been published from the sacred desk by the reverend clergy with all the weight of sanctity which their long faces are calculated to inspire, and having found their way into the popular newspapers of the day, and circulated to the four winds, render it impossible for us to correct the public mind on the subject.

From the newspapers we have seen— the letters we have received—and the testimony of gentlemen who have just returned from the east, we are assured that rumour with her thousand tongues

is at work, expectation is on the tiptoe, curiosity is on the stretch, all eyes are turned to the Far West, and all are anxious to hear the last accounts from the seat of war. The subject of a Sub-Treasury and a National Bank for a while cease to be the prevailing topics of conversation. The minds of thousands are all ready prepared to hear of the sacking of cities, the march and countermarching of armies, the burning of towns and villages, the flight of citizens, the rising of the Indians, the commotion in Illinois, the distress in Iowa, the consternation and flight of the Missourians, the exploits of mighty chieftains, &c. &c. We dont know but that ere this our friend Bennett of the New York Herald has established an express line from this city to New York to give the latest news of the proceedings of the Mormons to his immense number of subscribers, and herald forth to the world the monstrous proceedings of Joseph Smith and the Mormons.

There being such a taste for the marvellous, we are almost dispirited to give an account of things in this vicinity as they really are. Truth being too dry a morsel for the corrupt taste of the present generation, it requires no inconsiderable degree of moral courage and resolution to meet the sneers and ridicule consequent on giving correct information. In this age—

"On eagles wings immortal scandals fly."

However, we hope there are some honourable exceptions, gentlemen who feel disposed to do us justice and hear both sides of the question. There are some, we hope, who before they would gratify their readers at the expense of truth and virtue, and all the finer feelings of the human heart, and fan the flame of persecution, would choose to be silent and wait until the excitement be over, and then make up their minds on the issue.

To all such magnanimous individuals we would say, come and pay us a visit, and if our friend of the N. Y. Herald is not dead to sensibility and honour, let him come too, and we will give them correct information on the subject.

On approaching this place in sailing up the mighty Mississippi, and while ascending the lower rapids on the east bank of the river, appears the city of Nauvoo, and at the very first sight they will be ready to exclaim, what a beautiful place for a city. On a nearer approach they will be constrained to say, surely nature has been propitious, what a contrast does this situation present with the dull and monotonous scenes which characterize the great water courses in the west.

On a nearer approach they would behold scores of houses, like gems decking the beautiful site which, from the gradual rise from the river for nearly a mile back, present a very beautiful and imposing appearance. Let them then land on our shore, and although we have not yet any splendid hotels erected, yet we have some houses of entertainment, where refreshment and attention can be obtained at reasonable charges. Having rested themselves from the fatigues of the voyage, we would invite them to walk into the city, and as they pass along and consider that within the short space of two years, in the midst of poverty and sickness, have all the improvements been made, they will at once be satisfied that the Mormons are an industrious people. We would then take them to the Nauvoo House, where they will find a number of men employed in laying the foundation of that building, which, when finished, will compare with any hotel in the Union. Having satisfied themselves with the prospect which the site commands of the beautiful Mississippi, we would then conduct them to the Temple block, and as they pass along they will observe the preparations that are every where being made for the erection of buildings. The man who two years ago had to content himself with a log cabin is now preparing to erect a beautiful frame house, or, the more substantial and durable one of brick or stone.

On visiting the Temple block their astonishment will increase; there they will see the foundation of a building laid, which is expected to astonish the world,

and show how much can be done by a concentration of action. It could hardly be possible to conceive of a more lovely situation and commanding prospect. It will be seen for several miles up and down the beautiful windings of the Mississippi—by a large section of Iowa, and by the surrounding country of Illinois. Having spent some time in admiring the beautiful view which is afforded from this point, we would invite them to visit the length and breadth of the city and suburbs. On the beautiful prairie which lies contiguous to the city, where but a few years ago the red man roamed, beautiful farms are opening, and houses in progress of erection, and the cheerful voice of the husbandman while engaged in his laborious but healthy employ—the lowing of herds and the bleating of sheep, give animation to the scene, and give evidence of enterprise and industry.

If they will wait over Sunday they will then see the Saints congregating together from a circuit of six or seven miles, some on horseback, in waggons, and in carriages. There they will see native born Americans from every state of the Union, the enterprising Englishmen, the hardy Scotchman, the warm-hearted son of Erin, the Pennsylvania Dutchman, and the honest Canadian, all joining in harmonious praises to Heaven's holy King—all inspired with the same hopes of immortality, having one faith, one hope, one baptism.

Yes, gentlemen, if you want to find the abodes of content and true pleasure, come to Nauvoo. If you want to learn our character and proceedings, mingle in our midst, associate with us, and examine for yourselves, and you will find in our young and rising city many hearts that beat high with sensibility, many generous and noble souls, men susceptible of kindness, and who delight to reciprocate feelings of friendship and esteem.

If you want to retire from the noise of the Bacchanalian's song, the midnight broils, and the scenes of drunkenness which disgrace so many of our cities and villages, come to Nauvoo. No such proceedings are allowed — no such monster as the drunkard walks our streets.

If you want to see the native charms which shine forth in the softer sex, unadorned by the flimsy decorations of pride, and the unnatural airs of your eastern *belles*, come to Nauvoo.

In short, Nauvoo is all that is included in the signification of the word *beautiful place, delightful habitation*, a place of rest and quiet, and we can, very appropriately, use the language of an eloquent writer, and say of it—

"Sure, ne'er sun—
View'd in its wide career a lovlier spot
For all that life can ask—salubrious—mild—
Its woods and prospects fair!
In one delightful word, to crown the whole,
It is our home!"

As to the noise and confusion which is said to be in our midst, "the clash of arms and din of war," they exist only in the breasts of the *Warsaw Junto* and "*the highly respectable correspondent* of the Journal of Commerce," who have, through malice and the basest of feelings, condescended to palm their statements upon the community, to raise a prejudice against us. Vain are their efforts! Their dark and cruel acts will one day recoil upon their own heads with tenfold vengeance, while truth shall stand erect, and the injured and innocent be approved.—*Times and Seasons, Aug 2.*

THE LATE TRIAL OF JOSEPH SMITH.

(From the Juliet Courier.)

Monmouth, June 1841.

My dear Sir,—Before this reaches you I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon prophet. As some misrepresentations have already gone abroad in relation to judge Douglas's decision and the merits of the question decided by the judge, permit me to say that the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept., 1840. *The same* writ was issued in June, 1841. There can really be no great difficulty about this matter—under this state of facts.

The judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant. Since the trial I have been at Nauvoo on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the state. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any other state. Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. Dr. Bennett, a talented man, preached in the evening. He is the mayor of the city, and cannot but be a useful man to them and to his country, as he has learning and great force of character. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted, and builders up of the Mormons. A word I am happy to learn is no longer a word of reproach in this free and enlightened state.

It has been a matter of astonishment to me, after seeing the prophet, as he is called, Elder Rigdon and many other gentlemenly men, any man may see at Nauvoo, who will visit there, why it is that so many professing Christianity, and so many professing to reverence the sacred principles of our constitution, which gives free religious toleration to all, have slandered and persecuted this sect of Christians? There can be no danger in the United States from any denomination. If they are in error, (and who is to decide that) let freedom of opinion combat it, and nothing is to be apprehended from such error. I know the time when the Methodists were said to be a deluded and ignorant sect. What sect now equal them in the United States? For the honour of our state I hope no such degrading brutish persecutions will be got up in Illinois as was in Missouri against the Mormons

You would admire the manner in which the town of Nauvoo is situated and laid out. It covers over 1000 acres, and laid off into acre lots. The Temple is building on the hill nearly a mile from the river in front, the river running here in a half circle. I am told that it numbers now over 5,000 persons, and they are fast arriving from Europe and different parts of the United States.

So much for the present. When I see you I will give you further particulars of Nauvoo and this part of our state, which is certainly beautiful.

TO THE ELDERS AND PRIESTS OF THE CHURCH OF THE SAINTS,

GREETING:

Beloved fellow labourers,—It is with no small degree of joy that we contemplate your increasing numbers, and your untiring zeal in the cause of truth, as manifested in your labours for Christ's sake and the gospel's.

There are many hundreds of our elders and other officers, who spare no pains in declaring the message of God, both in synagogues, liouses, and streets; and who are very bold and valiant in the testimony of Jesus, in the midst of reproaches, slander, and even violence, and every kind of opposition; and who would not hesitate to lay down their lives for the truth. But notwithstanding their faith and zeal, they lack experience, and are liable to err in spirit; therefore, we hope a few words of instruction and caution on some points will be profitable to them, on this occasion.

First, we charge you in the fear of God, to enforce the doctrine of *repentance*, as well as faith and baptism, upon the minds of your hearers, and especially those who are candidates for baptism.

Remember that baptism without a thorough repentance is mockery before God, and of no manner of use. We sometimes hear our members, and even officers urge an unbeliever to go and get baptised, at the very same time he is opposed to the truth, and in the act of blaspheming against the things now revealed, and railing against the servants of the most high.

Now, if a man were to be baptized in that unprepared state of mind, he would be two-fold more a child of hell than he was before.

Others again, are over persuaded to go and be baptised when they only partly believe, and have not brought forth fruits meet for *repentance*—not having put away their sins, and humbled themselves before God, with a full determination to lead a new life. Such are a hinderment and trouble to the church while in it, and soon fall away, and become so many stumbling blocks.

Some offer themselves for baptism and are immediately baptised without being questioned, or taught as to their repentance or newness of life.

Now all these things are evil, and are not according to the gospel. If a person becomes fully convinced of the truth of our message, and feels to repent of his sins, he needs no urging to the waters of baptism. Only let the gospel be clearly set before him, and he will obey it the first opportunity. Therefore don't overpersuade people in these sacred things, but be careful to question the candidates as to their faith and repentance, and their determination to serve the Lord with full purpose of heart.

Again, repentance implies confession and restoration,—so far as we have wronged our neighbour, or sinned against another. For instance, Zacheus of old said, "*Behold the half of my goods I give to the poor, and if I have wronged any man, I restore him fourfold.*" The scriptures also inform us, that those who came to John's baptism came *confessing their sins.*

Christ has said, "*If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, go thy way; first be reconciled to thy brother, and then come and offer thy gift.*" This will apply both to the candidates for baptism and the Lord's supper.

If a man has sinned against God only, let them confess to God only; but if a man has sinned against, or wronged his neighbour, either in word or in deed, let him confess his fault,—ask forgiveness, and restore to him that which justice would require, whether the person wronged be saint or sinner—then let him come to the ordinances, with full purpose of heart, and he shall be accepted.

Again, the ministers of salvation are required to be watchful and careful with all enquiry, not to baptise, nor receive any person into this church who is living in adultery, having two companions living, for no one has a right to put away their companion, and marry another, except for the cause of fornication; and those who do so can in nowise have place in the church of the saints.

Again, we charge all the officers in the fear of God to deny themselves of the desires of the flesh, and to take up their cross and follow Christ, and let virtue, modesty, and purity, guard their thoughts continually—conducting themselves in all things with the strictest propriety; or before they are aware they will fall into temptation and loose the spirit of God. Remember that except we do this, we cannot be the disciples of Jesus.

Again, we would strictly enjoin family prayer upon all the heads of families, and especially the officers. Indeed, if any officer is known to live in neglect of this duty, his office should be taken from him, unless he speedily repent.

Again, the rules of the church discipline should be strictly enforced, and iniquity rooted out of the church, where-

ever it makes its appearance. Let all lying, tattling, Lackbiting, evil speaking, vain conversation, and foolish talking, be done away; together with all childish familiarity and unlawful desires. Let young and old, when together, strive to edify and encourage one another in the things of God, and in the spirit of solemnity; lest we be overtaken in the hour we think not: for behold the Lord will soon come to his temple, and sit as a refiner and purifyer of silver, to purify the sons of Levi, that is, the priesthood which exists at present nowhere on the earth, but among the Latter-day Saints. And the question is, who will abide the day of his coming?

We have felt peculiarly led at this time, to send forth this admonition to the priesthood in this land, and hope it will be strictly heeded, for great things speedily await the church of the saints, and blessed are they who are prepared. Although this is addressed to the officers, yet, what we say unto one we say unto all,—*Watch.* ED.

PSALM.

BY MISS E. R. SNOW.

Praise the Lord O my soul: Praise him all ye sons and daughters of Zion.

Let us sing unto him a new song: let us sing of his marvellous doings in the last days.

He is the same yesterday, to-day and forever; therefore I will praise him for what my eyes have seen, and my ears have heard.

He hath opened the fountain of knowledge: he hath unlock'd the treasures of wisdom and understanding

He hath brought to pass that which he spake by the mouth of his ancient prophets: yea, he hath caused truth to "spring up out of the earth, and righteousness to look down from heaven."

In ancient time he call'd his servant David from the sheep-fold to preside over the nation of Israel: yea, from a tender of flocks did he raise him to the sovereignty of his covenant people.

He call'd Elijah from the occupation of husbandry, even when "ploughing in the field with twelve yoke of oxen;" to be a prophet in Israel:

Yea by the hand of Elisha, was he anointed to the office of his calling, even to proclaim the word of the Lord—to declare the counsels of the Most High to the people.

In these last days the Lord hath called his servant Joseph—the son of an husbandman; to be a prophet and a teacher: yea, to be a mighty instrument in rolling forward and establishing that kingdom which shall fill the whole earth.

The Lord hath spoken to him from the heavens—he hath instructed him thro' the ministration of angels—he hath taught him by the power of the holy spirit.

He hath opened the heavens, he hath rent the veil thereof, before his face—he hath spread the visions of eternity in his presence—he hath drawn aside the curtain of futurity and showed unto his servant things to come.

He hath annointed him with the oil of understanding, and instructed him in the great mysteries of the kingdom of heaven; even those "mysteries which have been hid from ages and from generations."

Rejoice, all ye saints of the Lord, and listen to the instructions of his prophet—be careful to depart from evil—let your hearts be pure, for the great day of the Lord approaches.

He will perform a speedy work upon the earth—he will cut it short in righteousness—he will not suffer his word to perish.

Therefore, let the nations be wise—let the great ones of the earth receive counsel; let the honest in heart prepare and gather even unto Zion:

For "the earth shall reel to and fro like a drunken man," yea she shall groan because of iniquity which is already increasing heavily upon her.

But "Zion shall be redeem'd with judgment, and her converts with righteousness"—the nations of the earth will honour her—the glory of the Lord will encompass her round about; and his praises will be heard in her midst.

THE LATTER-DAY SAINTS.

To the Editor of the Cheltenham Free Press.

SIR,—Having read the *Cheltenham Journal* of August 23, I find a piece in it headed "Latter-day Saints' Swindle," representing the City of Nauvoo to be in the State of Missouri, in North America, and the subject of litigation between Joseph Smith and the Authorities of the State of Missouri. This is not correct. Although there may not be a great gulf betwen the city of Nauvoo and the state of Missouri, yet there is a great river flowing between them one mile and a half wide, besides a space of some twelve or fifteen miles of land; and so far from Nauvoo being a subject of contention, as represented in the *Journal*, Missouri has no more to do with Nauvoo than what Ireland has to do England. Query—the Editor of the *Journal* will do well to acquaint his readers who his informant was, as the style of the article gives room to suppose that it originated with the author of a little tract, giving the "History of Kentucky Tom,"* and I think, Sir, you will agree with me (after perusing the following), that the entire statement as given in the *Journal*, is a tissue of lies, got up by a malignant and depraved heart, for the worst and most diabolical purpose, in reading which we blush for humanity. On the 10th inst., I called at the residence of Mr. Margretts, with the hope of obtaining a personal interview with him, but although I was disappointed in this, as he was not at home, I was very kindly received by Mrs. Margretts his wife, and likewise his family. I proposed to Mrs. Margretts the following questions, and she gave me the following answers:—Ques.—Have you and Mr. Margretts been to the city of Nauvoo? Ans.—Yes, we have. Ques.—What were your reasons for returning back to England? Ans.—I was not very well the short time I was there, and we did not find every thing so convenient as we expected, so me and my husband determined to return to England. Ques.—Is Nauvoo a fine city? Ans.—No, it is not yet, but in a few years' time it will be. Ques.—Is the land generally good in that part? Ans.—Yes I think it is the finest land I ever saw. Ques.—Were you and your husband put in prison when you arrived there? Ans.—No, we were not. Ques.—Did any one ask you to deliver up your money to them? Ans.—No, but we had 10 per cent, offered us for our money. Ques.—Did your husband ask Mr. J. Smith to show him the plates that the Book of Mormon was engraven on? Ans.—No, my husband did not ask him, but another brother (or Saint) told my husband *that he heard somebody else say that he knew a man that said he heard Mr. Smith say that an angel took them away again.* Ques.—Did you make your escape secretly? Ans.—Why no, Sir, that would have been impossible, for we had more than a ton weight of luggage; besides, we had no need of coming away in that manner, we went on board a steamer between nine and ten o'clock in the morning, in company with five missionaries that were going to take their different locations upon that Continent.

The following information I received from Mr. Embry, a person in whose house Mr. Margretts and family now reside. I have been acquainted with Mr. Margretts upwards of thirteen years; he was never of any religious persuasion prior to his becoming a Latter-day Saint; he was never truly converted, for he knows nothing of a change of heart. I belong to the Latter-day Saints, and I believe their doctrines.

The following was given me by Mrs. Embry:—Ques.—Are you a member of the Saints? Ans.—I am, for anything I know to the contrary; but I know I have not attended of late as I ought to have done Ques.—Do you believe in the doctrines the Saints teach? Ans.—I do; for I have experienced their power.

The above is the substance of what I was enabled to gather during my stay with these individuals, which every honest mind will admit sufficient to prove by what spirit those persons are led who, in order to put down a cause they do not approve, embrace every opportunity to fill the mouths of the world and the columns of the public prints with lies and slander.

A copy of a certificate I have in my possession:—"This is to certify, that Mr. Joseph White has been in company with Mrs. Margretts, the wife of Thomas Margretts, and five of her children, and it is not on our account that all those false statements have been published, for we believe in the doctrine that the Latter-day Saints preach, having witnessed its power. Witness our hands this 10th day of Sept. 1841. Elizabeth Margretts, Joseph Embry, Sarah Embry, Leigh."

Now, Mr. Editor, it remains for the *Journal*, to prove his authority for having given publicity to such barefaced falsehoods and glaring inconsistencies. No man having the slightest knowledge of that part of America the Saints are now peopling, to say nothing of the statements that have been made by the Margretts to many who are ready to come forward and prove to the contrary of what the *Journal says*, could give the smallest credence to such a budget of slander.

I remain, Sir,
An admirer of your excellent publication.
JOSEPH WHITE,
MINISTER OF THE GOSPEL.

No. 12, *Ratcliff-Crescent,*
Bristol, Sept. 21, 1841

* A little Tract, addressed "To the Followers of the Latter-day Saints," signed "D. L. St. Clair.

SKETCH OF THE TRAVELS AND MINISTRY OF ELDER R. HEDLOCK.

The following interesting communication was written in April last, but owing to the multiplicity of matter which then crowded upon our columns, it was neglected, and has since been several times overlooked or left out for want of room: for this we owe an apology to Elder Hedlock, and take this opportunity to say in his behalf that from our intimate acquaintance with him in his late journey and mission to this country, and from the testimony of his friends in Scotland, we feel safe in asserting that a more humble, patient, persevering, and useful labourer in the cause of truth has seldom if ever appeared on the stage of

action in any age of the world. On the rough billows, during a long and tedious passage, he was ever humble, patient, and willing to serve his brethren and cheer their hearts; and in our late visit to Glasgow, in Scotland, and its neighbouring towns we found hundreds of warm hearts in which the name of Hedlock was engraven as with a pen of iron, and his memory as a sweet odour of incense on the morning breeze.

We hope he and his friends in Scotland will pardon our neglect in not sooner publishing his communication, and accept of it now.—[ED.]

TO THE EDITOR OF THE MILLENNIAL STAR.

Sir,—I improve the present opportunity of writing to you, being about to leave Europe and return to America, feeling that those who love the truth will rejoice in the spread of it, Not wishing to intrude upon the valuable space of your journal, I shall be very brief in my communications at this time.

Being driven from my home in the late persecutions of the Saints in the state of Missouri, I, like the rest of them, had to suffer privations and endure hardships because of the truth that God had revealed by his holy angels in these last days. After being surrounded by mobs, and my life threatened if I did not deny the revelations which God had given; but choosing rather to suffer affliction with the people of the Most High than to enjoy the pleasures of the world or the applause of religious bigots; after toiling through the winter in assisting the poor and widows of the martyred Saints to leave the State, in compliance with that unhallowed decree of Governor L. W. Boggs, and after most of the Saints had left Missouri, I took my family and came to the city of Quincey. We landed on the banks of the Mississippi on the 20th of April, 1839, without provisions, and only 3s. in money, and without a place of shelter. After wandering about for several hours I obtained a place of shelter from a heavy storm of rain, which continued during the night. I had much sickness in my family from that time until the latter part of the summer, but the Lord blessed my labours, and by the 9th of September I had a home secured for them in the city of Nauvoo, and on the 21st of the same month, after having committed my family into the care of God, in whose service I had resolved to spend my days, I took the parting hand and bid them all farewell without a penny in my pocket to perform a journey of above five thousand miles. I cannot describe my feelings on taking leave of my family and poor afflicted brethren to go to a foreign land to proclaim those principles of eternal truth which for our faith in them we had been driven from our homes a few months before as exiles amongst strangers. In the meantime the enemies of truth were not idle; the tongue of falsehood and slander had heralded forth proclamations of untruths and misrepresentations throughout the whole continent of America, and they had also found their way across the Atlantic into that nation in which I intended to labour. Knowing that I should have these to contend against, together with the prepossessed opinions and prejudices of the people, I would gladly have stayed at home if I had followed my own feelings; but having a dispensation of the Gospel committed to me, I was determined to surmount every obstacle, and wing my way to Europe, there to lift my warning voice to my fellow man to come out from the abominations of Babylon and prepare to meet the coming Messiah. With this determination I took my leave of my family, and committed myself into the hands of that God who said to his servants, take no thought for the morrow, for your heavenly Father knoweth what things ye stand in need of. I have now travelled about ten thousand miles, and have thus far realized the fulfilment of the promise of God in every sense of the word. Having parted with my family I commenced a journey of eight hundred miles in company with Elders Brigham, Young, Heber C. Kimball, George A. Smith, John Taylor, and T. Turley. We travelled together most part of the time during that distance. After much fatigue and sickness we all arrived in the town of Kirtland. I cannot describe our gratitude to God on meeting with the Saints in the house of the Lord, which had been raised a few years before by the industry of the Saints, in compliance with a command of the Lord, that his servants might there call their solemn assemblies, and wait in prayer and fasting before him, that they might be prepared to go to the nations of the earth to preach the everlasting Gospel. It brought fresh to my mind the many blessings and manifestations of God to his servants while assembled in this house of prayer. The Saints here received us with kindness, and after stopping with them a short time, we again pursued our journey to the city of New York. We travelled together till we came to Batavia; then we separated, and did not again see each other until we arrived in the above named city. Previous to my arrival in the city of New York I visited a branch of the Church at Cataraugos, in the western part of the state. Here I was seized with sickness, and confined to bed for two weeks; but through the goodness of God I was again restored to health, and enabled to continue my journey, but not having money enough to pay my fare on the coach and railway, I was obliged to walk part of the way on foot, and being very weak in consequence of my sickness, I was only able to travel about fourteen miles each day. I shall ever remember one extreme

cold night in the month of December—being a stranger in that part of the country, I did not know the road, and having no means of ascertaining, I could not obtain a place of shelter, and being afraid of losing my way, I was obliged to walk backwards and forwards during the night, which was so windy and frosty that if I had stood still for fifteen minutes I should have perished with the cold; however I was spared, and arrived in New York on the 26th day of December, 1839, in good health, having a firm determination to fulfil my mission to Europe. Here I found a large flourishing branch of the Church, raised up through the faithful labours of Elder P. P. Pratt and others. The Saints here received me kindly, and administered to my wants. While I was waiting for those who were to accompany me to England to arrive in the city, I took a tour into the state of New Jersey. Here also was a flourishing branch of the Church. I stayed at this place a few weeks. Some were added to the Church during my stay there. I then went to Philadelphia, where there is another flourishing branch of the Church, which was raised up by the labours of Elders Winchester and Barns. I stayed here two or three weeks. Several were added to the church during my stay in the city. The prospect is most encouraging in that part of the country. I returned from that city to New York, where I found those who were to accompany me to England. During our stay in the city many were added to the church, who came forward with liberal hearts and gave us means to help us on our mission to England. I shall ever remember with gratitude the kindness of the Saints and friends who came forward and liberally administered to our necessities. I pray that the blessing of heaven may rest upon them. I took a mission into Long Island, in company with Elder B. Young. During our stay in the island we preached in several parts of it, and several were added to the Church by baptism. After staying on the island eight or ten days we returned to New York. All things being prepared, I bid farewell to my native land, and to many kind and affectionate brethren, on the the 9th of March, in company with Elders Brigham, Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, and G. A. Smith, who were sent by revelation to preach the Gospel in Great Britain. I cannot describe my feelings as my native shore sunk from my view beneath the setting sun. We were now tossed up and down on the restless ocean under the protection of Him who has power over the winds and waves. After being at sea 28 days, and passing through two storms, one of which lasted 36 hours, during which we were driven at the rate of ten knots an hour, with all the sails took in, we landed in Liverpool in good health and spirits on the 6th day of April, 1840. After procuring a lodging, we retired from the buzzing noise of the sea by ourselves, and offered up our thanks and praise to Almighty God, who had brought us safe across the great waters. It being the 6th of April, the church in America were assembled in conference at the time we were praying. 10 years had passed away since the Church of Jesus Christ of Latter-Day Saints was organized, with six members; and since its formation it has passed through severe persecutions; many of its members have sealed their testimony with their blood; but notwithstanding all this thousands are rejoicing in the glorious principles of the everlasting Gospel. We stayed all night in Liverpool. The next day we found Elder John Taylor, who left us in Batavia He landed in Liverpool two or three months before us, and had begun to preach and baptize in that town. On our arrival we found 27 saints, who received us with kindness. After staying another day with the brethren, Elders H. C. Kimball, B. Young, O. Pratt, G. Smith, and myself, took our journey to Preston, where we found a large church of about 300 members, which was raised up by the united labours of H. C. Kimball, Orson Hyde, and others, in the years 1837-8, who received us with joy and gladness, notwithstanding our being strangers to them, except Elder Kimball. Truly the spirit of God makes all people in every nation of one faith and one mind, who are in possession of it, for the saints in Preston administered to our necessities as cheerfully as if we had been acquainted for years. On the 15th of April we all met in conference. The intelligence received from different parts by the Elders where they had been labouring concerning the spread of the Gospel was cheering. There were about 1700 members of the Church represented at this conference. After the conference was over, I took leave of my brethren, and, in company with Elder O. Pratt, went to Alston, in Northumberland. Here we found a small branch of the church of about 40 members, which had been raised up by the labours of Elder Russell in 1837. Notwithstanding the many persecutions that the saints had endured in this part, we found them rejoicing in the Lord. After staying here a few days, Elder O. Pratt pursued his way to Edinburgh. I stayed and preached in Alston and Brampton about four weeks. There were some added to the church by baptism in both places during my stay with them. There is much opposition in this part of the country. The general cry from the opposers of truth is—"Dont go to hear those false prophets; if you do they will certainly deceive you." If any should venture to come and hear for themselves and take the liberty of judging for themselves, instead of leaving it to their teachers to judge for them, and should say, as Pilate said to the Jews, I find no fault in them, and should vindicate the principles of truth, they are soon-

hissed at by those who pretend to be their friends, and some are turned out of their employment for believing the truth; but, notwithstanding all this, those who love the truth more than they do the applause of the world will embrace it; the power of God will be manifest; the eyes of the people be opened; the crafts of man will fall; the honest in heart be gathered out, and the knowledge of God prevail throughout the whole earth. I received a letter from Elders Muliner and O. Pratt desiring me to come to Scotland. I took my leave of the brethren in Brampton on the 22d day of May, 1841. I took a steamer and went to Belfast, in Ireland. This is a fine flourishing town, containing about 54,000 inhabitants. Here I met (as I passed through the streets) the rich enjoying their abundance, and the poor in rags begging for a morsel of food to sustain life. I had never before witnessed such scenes of suffering, and I said in my heart, has the Gospel of Jesus Christ lost its power among those who profess it, so that one part of the human family must drag out a miserable existence, and die in wretchedness and want, while the other can live in pride and plenty all their days. O man, how art thou fallen from thy first estate, and the true principles of the Gospel hid under a form of godliness! Repent of thy doings, and turn to the Lord, and feed the hungry and clothe the naked, that it may be said to you, "inasmuch as you have done it to one of the least of these you have done it unto me, enter thou into the joy of thy Lord." After staying in Belfast three days, I left, and pursued my way to the cities of Glasgow and Paisley. I arrived in Paisley on the 26th of May. Here I found Elder Alexander Wright, Elder Muliner having left here to accompany Elder O. Pratt to Edinburgh. Before they left they had organized the church in Paisley.

The spirit of inquiry was very general in this place and the adjoining villages. Many came to hear. Some of the preachers said we were not worth minding when we first began to preach, but soon their hearers began to leave them; they then began to sound the tocsin of war; the people were exhorted not to come and hear us. A master in a cotton mill threatened to turn out of his employment any of his workpeople who went to hear us, but the truth fastened on the hearts of the people with such power that many were determined to sacrifice all things for the sake of it. I found in Paisley and the adjoining villages about 65 members of the church. I commenced preaching in this region in company with Elder A. Wright, who is a faithful labourer in the Gospel, until about the last of August, when he left me alone, and went into Banffshire, in the north of Scotland. I organized the branch of the church in Bridge-of-Weir on the 6th of June, consisting of 27 members, including at this time the brethren in Johnston. Feeling led by the spirit to preach in the city of Glasgow, I went into the city on the 12th of June to procure a place to preach in. I first went to the house of Mr. John M'Auley, who received me very kindly, and assisted me to look for a place to preach in. After looking at several places, we finally agreed for the large hall in Anderson University. I told the trustees I had no means to pay for the hall only what I collected at the door; I was a stranger, and could not give them security, but if they would let me have the hall I would pledge my word that they should have their rent: this they did, though it was the first time they had let it on such conditions. Having procured a place to preach in, I put up bills through the city that an angel of God had appeared and restored the everlasting Gospel again to the earth. This excited the curiosity of about 100 to come and hear. After the first Sabbath my hearers dwindled to about 20 in number; but having agreed for the hall for five months I was determined to preach my time out, if I had only two hearers. I soon began to baptize; and on the 8th of August I organized the church with 12 members.

About this time I commenced preaching in Greenock, 23 miles from Glasgow. I preached there a few times; two came forward in baptism, but, in consequence of ill health, I was obliged to abandon preaching in Greenock, and confine my labours to Glasgow, occasionally visiting the other branches of the church. On the first of October I left Glasgow to attend the conference in Manchester, in England. I went by the way of Belfast, where I stopped and preached several times. Some were almost persuaded to obey the Gospel while I was there. After attending the conference, I returned to Ireland, and went to Lisburn and Hillsborough. I arrived in time to hear the close of a discussion between Elder Curtis and a Mr. Donna, a Methodist preacher. Elder Curtis offered to meet him the next day, but he refused. There were seven or eight who had joined the church in this place. I preached in Belfast two or three times, and then returned to Glasgow, where I resumed my labours as usual. I organized a branch of the church in Johnston on the 5th of Sept. with 12 members. I organized the branch of the church in Greenock on the 31st of Jan. After I stopped preaching in Greenock, Elder Speakman and others commenced labouring there, and through their labours the church has increased to its present number. There are many flourishing villages in the vicinity of Glasgow, and the prospect is that there will be many saints gathered from that region of country. There are in the Glasgow conference six branches of the church which have been raised up within 14 months (viz.,) Glasgow 79 members, 3 elders, 4 priests, 3 teachers, 3 deacons; total, 92. Paisley, 97 members, 4 elders, 6 priests, 5 teachers, 3 deacons; total, 115. Bridge-of-Weir 54 members, 2 elders, 2 priests, 2 teachers, 2 deacons. Johnston, 42 members, 2 elders, 2 priests, 2 deacons. Greenock, 27 members, 1 elder, 1 priest, 1 teacher, 1 deacon. Thorney Bank, 18 members. In the six branches there are 317 members, 12 elders, 15 priests, 13 teachers, 11 deacons; total, 368. 13 are gone to America. I left the saints in Glasgow and adjoining places on the 9th day of March, 1841. I shall ever remember the parting scenes with them, and the last lingering look as the steamer moved from the dock. I pray the Lord to keep them faithful to the end, and bring us together in the kingdom of our heavenly father.

I now wish to bear my humble testimony to the work of the Lord in these last days to all people, saying, that I know by the spirit of the Lord that the principles contained in the Bible, Book of Mormon, and Doctrine and Covenants are true, and that Joseph Smith, jun., is a prophet of the Most High, and that his councillors are men of God, who seek the salvation and well-being of their fellow men; the quorum of the twelve, who are special witness of the Gospel to the nations, are servants of the Lord, and that their motive is the salvation of their fellow man. I have seen those men surrounded with mobs, and threatened with immediate death if they did not deny their testimony, but they remained unshaken in the midst of those trials. I know also by the spirit of the Lord, the coming of the Messiah is now at hand, and I feel to say unto all people,—repent of all your evil doings and prepare to meet your coming Lord.

REUBIN HEDLOCK.

The Millennial Star.

MANCHESTER, Oct. 10th, 1841.

We have received an interesting communication from Elder Hyde, dated at Ragensburgh, on the Danube, kingdom of Bavaria, Aug. 30, 1841.

He informs us that he is in good health, and has been in that place about 7 weeks, during which time he has made great proficiency in reading and translating German.

He has also written a very lengthy communication to the Jews of Constantinople, and had procured its translation into French and German.

He had made many friends in that place, and some of them were ready to forsake all for Christ's sake; although he found them all catholics: indeed catholicism is the law of the land.

He was to start for Constantinople, on the next day,—the Danube was his path, and a steamer his chariot. The passage would require about fifteen days, and cost about twelve pounds sterling.

Elder Blakeslee writes from Utica, 250 miles west of New York, under date of August 15th, informing us that he was then in the house of some of the saints from Manchester, and that he had baptised a brother of Ralph Stafford, of Manchester, and many others, in that region of country; that some 250 of the saints had emigrated from that region to Nauvoo, Illinois, and that many others were preparing to go soon. He was now preaching to large and attentive audiences, in the court-house, in the city of Utica.

Elder Woodruff, writes from New York, under date of August 26th. He informs us that peace and tranquility prevails among the saints at Nauvoo, and that the emigration continues with great rapidity; that the temple is fast building, and the work of God moving in majesty and power.

He also informs us, that every thing but God and the saints are combined together, and raging against the truth with one mighty struggle, as though it were their last attempt. All the presses were in continual uproar throughout New England, and all other states, bitterly opposing and lying against the saints. Anti-Mormon meetings were being continually held in New York, and other places, and prejudice great. But while all these things were going on, truth was still prevailing, and the Lord was in reality beginning to vex that nation with many sore divisions, vexations, signs, wonders, and judgments.

On the 26th of Sept. we attended the Staffordshire conference held at Burslem. We found it to consist of numerous branches in different parts of the country, consisting in all of between five and six hundred members, with zealous and faithful officers; besides the entire Birmingham conference which had been organized, and set off from the Staffordshire conference not

long since. We had a rejoicing time, and the saints in general seemed to feel greatly encouraged.

We also attended the Preston conference on the 3d of October. We found the saints generally standing firm and rejoicing in the truth. Some new branches had been gathered, but not many added to the old societies.

We are informed by letter from Elder Thomas Ward that the Clitheroe conference was held on the 26th September, and that great unity, love, and zeal, pervaded the meeting, which was numerously attended both by members and others. Some were convinced, and came forward in baptism; 18 new officers were ordained, and much good done. There has been quite an increase in that conference since last quarter.

Elder Watt speaks very encouraging in one of his late letters, in relation to the Edinburgh conference. It is increasing in numbers, and in faith and zeal; and through the labours of its officers it is spreading in the region round about.

As to the Manchester conference we must say that the Lord is truly blessing us with an ingathering of souls, both in town and in most of the branches around. We have had so many added to the Manchester branch of late that our deficiency is more than supplied, for the emigrants who lately left us for America, consisting of some 60 or 80 souls.

In Rochdale and Oldham scores are uniting with the church from week to week; and in Tottington, near Bury, a flourishing society of near 80 members has been gathered in a short time. Their meetings there are crowded almost to suffocation. Thus rolls the mighty engine of truth, and none can hinder.

The ship Tyrean sailed with 207 passengers on the morning of the 21st Sep. On going out of dock the previous day many hundreds crowded round to witness a ship load of the sons and daughters of Zion depart from their native shore for the promised land. They moved slowly out into the river, singing

Lovely native land, farewell!
Glad I leave thee, glad I leave thee,
Far in distant lands to dwell.

Next morning they weighed anchor, about 10 o'clock, and hoisted sail before a fair wind, moving away under the flag of liberty—the American stars and stripes, with a majesty seldom surpassed. The emigrants were all on deck, and in good spirits; and as our little boat came off with three hearty cheers, they were singing the favourite hymn—

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.

The last lines which we heard, as their voices were lost in the distance, were as follows:—

When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow.

Hats and handkerchiefs were still waving in view as a last token of farewell. Soon all was a dim speck upon the ocean; a few moments more and they were vanished from view in the wide expanse, and lost in the distance.

May God speed them onward in their course, and land them safe in their destined port.

COMMUNICATIONS.

Burnley, Sept. 16, 1841.

Dear Brother Pratt,

I take the liberty of writing to you, in the first place to inform you that our next quarterly conference will be held at Clitheroe next Sunday but one, the 26th instant, and if you could make it convenient to come the churches would be much gratified. The work is rolling on in the town of Blackburn, and many have been added thereto. A great multitude of people in the neighbourhood surrounding Burnley are becoming much interested, and promise ere long a rich harvest. May the Lord speedily send forth more labourers into his harvest.

I have been lately engaged in two public discussions at a place called Enfield, about seven miles from Burnley, with some local preachers of the old body of Methodists, and without the least egotism, I can truly say that truth was triumphant. To God be all the praise, that he has sent forth the spirit of truth to guide into all truth, and to bring to nought the wisdom of the wise and the understanding of the prudent. I will just endeavour to place in parallels the passages quoted from our books to prove us false, but which provedto the public that the preacher knew not the word of the Lord, but that the Latter-Day Saints taught it:—

A Methodist attempting to prove the doctrines and work of the Lord a money speculation.

	SCRIPTURE.
Whoso feeds you, or clothes you, or gives you money shall not lose his reward. *Doctrine & Covenants.*	Whoso giveth a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise loso his reward. Matt. 10 c.
Let those that have more than enough for their own support give up the residue to support those who have not. *Doc. & Cov.*	Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me. Mark 10 c. 21 v.
Thou shalt not covet thine own property, &c. *Doc. & Cov.*	Neither said any of them that ought of the things which he possessed was his own. Acts 4c. 32v.
My servant Martin Harris shall be an example to the church in giving up his property for the work of the Lord, &c. *Doc. & Cov.*	And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet. Acts 4c. 36 & 37v.

In this manner and with similar quotations from our publications, equally easy to answer, did a Methodist local preacher endeavour to prove what he called Mormonism to be a money speculation, and this too with the vast sums raised for the support of their ministers at home, their hundred thousand yearly for missionary exertions, their vast centenery fund, of which I know not the amount, and their contingent funds staring him in the face, and likewise with the Word of God confirming and establishing the doctrines of the saints; but I rejoice to say hundreds that were present saw through the fallacy of their remarks, and appreciated the statements of truth. Dear Brother, I have learned one thing, that the opponents of the truth, whether they be wise men or fools are equally powerless against it.

Ten of our brethren and sisters left us this morning for Liverpool on their way to America.

Swift may the breezes waft them on,
To Joseph's promis'd land,
There still preserv'd, no wand'rer gone,
Triumphant may they stand.

Yours in the covenant of peace,

THOMAS WARD.

Sept. 29th.

Elder Pratt,

We take the liberty to inform you that we have been labouring in Westmorland, and through the mercy of God, in the midst of persecution and lying editors, the work of the Lord rolls on.

In Kendal were ten persons, lately baptised and organized in a society, and more have promised to obey soon.

In Briggsteer there are nine baptised, and four more have given in to go forward next Sunday. In Holme we have baptised nineteen. Here we have laboured under very unfavourable circumstances, which thank God are giving way a little, and we hope soon to reap a plentiful harvest of souls. It is hard to stem the tide of lying tongues, for neither priests nor people have as yet learned to speak the truth.

At one of our meetings in the open air, four pretended preachers of the gospel came up, and one of them publicly demanded our elder to take some arsenic, which he had brought with him, in order to have a sign to enable him to believe the bible. The people however seemed to have more reason and good sense; for they were very much hurt with his conduct, and told him that if he were a man of God, he would not disturb a meeting.

In a few evenings after he came to have a discussion on the Book of Mormon, but we were not willing to take newspapers for our standard, and give up the Bible, therefore he gave up the contest.

He was soon called before the gentle-

men of the town (who had employed him as a missionary) for his bad conduct towards us.

They told him that if ever he opposed us again, he was to loose his place as a missionary; and consequently his salary would be lost. This had the desired effect.

There are many who say that we preach erroneous doctrine and lies; and yet they say, shew us a sign and we will believe. It seems by this, that they are willing to believe errors and falshoods, if they can have a sign, but we have not so learned Christ.

We remain yours,
In the bonds of a peaceful gospel,
PARKINSON & SPEAKMAN.

Extract of a Letter from Sister Melling, who lately emigrated from Preston, England, to Nauvoo, United States.

Dear H.,

We are all in good spirits, and more convinced than ever that this is the work of the Lord. Joseph Smith is indeed a prophet, and a man of God.

In gathering to this land many shake out by the way, and others after they arrive, but one solemn fact is, all those who fall away immediately begin to curse and swear, tell lies, and get drunk, and, finally, if they do not speedily repent, will go down to hell.

Do not persuade any barren soul to come here—we want men of faith, who can sacrifice their all for Christ's sake and the Gospel's.

All the people have been very kind to us indeed. Be of good cheer, for the time to favour Zion, yea the set time has come. If we partake of her poverty we shall share in her riches and glory.

There are many fallen that came from England, and some of them will return, and spread all manner of evil. The reason is because they know neither the Father nor the Son. But verily, saith the Lord, they shall have their reward, and God will do his own work in spite of apostates or devils. Don't encourage any to come here whose works do not agree with their professions, for ere long they will prove as thorns in your side Our strength does not lie in numbers, but in the power of God; this is true and faithful. Even so, AMEN.

EMIGRATION NOTICE.

The saints and others who are about emigrating to Illinois, are hereby informed, that our next ship will sail from Liverpool, to New Orleans, on or about the 25th of October.

Those who wish a passage, should apply to the STAR OFFICE, Manchester; or to AMOS FIELDING, Liverpool; his office is in Chapel-street, No. 36, next door to Cearns and Brown's Provision Store.

N.B. By forwarding about five pounds per head, together with names, ages, and occupation, (children under fourteen years of age, half price, under one year nothing,) passage and provisions will be provided in the best posible order, and at a price which will save from one to two pounds each passenger, and the overplus money (if any) will be returned before sailing from Liverpool. Children's names should be sent in, even if they are but a few hours old. Passengers applying to us may depend on first rate accommodations for speed, comfort, and safety, as we charter none but first rate ships.

PRATT & FIELDING, Agents.

CONFERENCE NOTICE.

The Manchester Conference will meet at the Carpenters' Hall, Manchester, on Sunday the 17th Oct., at nine o'clock.

LIST OF PUBLICATIONS.

List of Latter-Day Saints Books and Tracts, for sale at the *Star* office, 47, Oxford-street, Manchester:—

	s.	d.
Book of Mormon.....price	5	0
Voice of Warning.....	1	9
History of the late Persecution of the Latter Day Saints in America	1	6
Poems and Treatise on the Regeneration and Eternal Duration of Matter	1	6
Star, vol. 1st, bound, 12 monthly Nos.	6	0
Star, 1st 2d, 3d, 4th, & 5th, Nos. vol. 2, each	0	3
Replies to the Rev. Mr. Bush and other or 4s. per 100.	0	1½
Ditto to Mr. Hewitt	0	1
Ditto to Taylor and Livsey	0	1½
Ditto to Mr. Hayes	0	1½
O. Pratt's Tract—Remarkable Visions, and an account of the Discovery of Ancient American Records	0	4
H. C. Kimball's Journal	1	0
A Letter to the Queen ..... or 4s. per 100.	0	1

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 7. NOVEMBER, 1841. VOL. II.

CONTENTS:

Philosophy of the Resurrection	97	A Revelation	106
Reflections on the Falls of Niagara	100	Obituary	108
Miracles of Healing	101	Correspondence from London	110
The Church and its Prospects	102	Lines on the Funeral of D. C. Smith ...	111
Editorial Remarks	105	Notices, &c	112

PHILOSOPHY OF THE RESURRECTION.

*"But some man will say, How are the dead raised up? and with what body do they come? * * That which thou sowest is not quickened, except it die: and that which thou sowest thou sowest not that body that shall be, but bear grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

1st Cor. 15 chap. 35 & 40.

The resurrection of the body has been objected to by many as a principle which comes in contact with the known laws of nature, and therefore both unreasonable and impossible.

For instance, it is ascertained beyond a doubt that the human system is constantly changing, by throwing off particles of matter, and receiving new ones. By the several natural evacuations from the body, parts of the old system are dispensed with, and by the nourishment received into the stomach, and by means of the blood vessels diffused through the system, new particles are constantly added.

Thus the whole matter which constitutes the physical system of the human body at any given time is said to pass away in exchange for new matter to the same amount, once in about ten years.

According to this calculation, man at the age of seventy years has been composed of matter sufficient to constitute seven human bodies, each about equal in dimensions to that which he possesses at any one given time.

The second consideration is that the particles of matter thus thrown off become parts of the earth from which they originated, and at length grow up and live again in vegetable substances, such as grass, grain, fruit, &c. These in turn become food for animals; thus these animals are in part composed of the same particles which constituted parts of the human system. These animals are in turn devoured by man, and thus help to form parts of other human systems: and so on in an endless variety of alternate changes and subdivisions.

These facts are brought forward by some as so many proofs that it is impossible for the physical system of man ever to rise from the dead.

They urge that in the resurrection one individual would necessarily claim some of the same particles of matter as another, because both had once possessed some of the same particles.

All these objections appear very plausible at first sight, and have doubtless been a means of overthrowing the faith of many in regard to a resurrection of the body. While, on the other hand, these objections have been met by superstition, bigotry, and ignorance, not with a design to enlighten the understanding or to inform and convince the judgment, but with an endeavour to throw a veil of sacredness over the whole subject, as if it were a mystery to be believed without the possibility of understanding it.

Perhaps a few sentences like the following have been sufficient to smother all further enquiry :—"Ignorance is the mother of devotion." "Don't let your mind think on such subjects, it is a temptation to infidelity." "It is wicked to enquire into such things." "All things are possible with God," &c.

Others have pretended to solve the difficulty, by supposing that the doctrine of the resurrection, although true, does not imply a maternal body, but rather a spiritual body, or formation unconnected with matter.

But after all the seeming difficulties which infidelity on the one hand and sectarian ignorance and superstition on the other have thrown over the subject, a few reflections will be sufficient to show that every truth in theology and every truth in philosophy mutually strengthen, illustrate, and confirm each other: for instance, the fact that a human body in the course of seventy years is composed of matter sufficient for the formation of seven bodies of the same size, or nearly so, shows clearly that six parts out of seven will not be occupied by one individual, and will therefore afford sufficient materials for the formation of six other human structures in the resurrection.

Thus there will not be the least occasion for two individuals to necessarily claim the same materials; or in other words, for one resurrected body to be composed of the materials which are necessary for the formation of another, seeing each individual would need but about one-seventh of that which he had occupied in the course of his temporal life.

Thus all are abundantly provided for as to materials out of which to compose a new human structure.

The principal objection which still arises in regard to this view of the subject is, that the new body is not composed wholly of the same materials which constituted the old one. An argument might therefore be started that it could not be considered as the same individual, or as a resurrection of the same body, because partly constituted of other particles of matter, as well as dispensing with part of that which had constituted the old body. But if this objection proves anything it proves too much, and comes in at last in favour of the resurrection; for the same objection might arise, and with the same degree of propriety, in regard to individuals in this life—for instance, a man has not the same body at the age of fifty that he had at twenty-five; and shall we therefore argue that he is not the same person? The philosopher would prove before any intelligent jury that in the course of twenty or twenty-five years the entire system had twice passed away and given place to a new one: and yet the jury would recognise an individual at the age of fifty to be the same person that he was at the age of twenty—the authorities would recognise him to be the same—the same criminal—the same debtor—the same prisoner—the same heir at law. The mother would claim him as her child—the wife as her husband, &c. Indeed, he would feel conscious himself that he was the same person in reality, and no argument, however strong, would cause him to waver or doubt his own identity for a moment.

Now, it is this consciousness that constitutes the same person in reality, both

in his own estimation and that of all his acquaintances.

The man new risen from the tomb with a material body composed of the old one, or rather of a germ of the old one, will, no doubt, stand forth in all the consciousness of existence, and of his own identity that he possesses in this life, and probably with far more acute and perfect conceptions and energies of mind, the intellect not being clogged and retarded by the corruptions and infirmities of mortality. He will feel and know himself to be the same individual, and all intelligent beings who have known him will identify him as the same that was born of a woman, and that returned to the dust.

Even God himself, who is the standard of philosophical and all other truths, will recognise him as the same individual, and will judge him for the deeds done in the old body.

Here, then, at the high court of heaven, the philosopher's plea that he is not the same individual in his resurrected body that he was in his natural body, (on account of having parted with some of the materials of his original tabernacle, and taken other particles of matter in their stead), will vanish away, and fall to the ground as unheeded, as a similar plea would in this life, when presented to a virgin bride, to convince her that the object dearest to her heart is not the same person after ten years' absence.

> 'Tis thinking, feeling, seeing
> The laws of nature scan;
> It is the sense of being
> That constitutes the man.

From the text we quoted at the head of this article, and from the foregoing remarks, it will be readily perceived that Paul and the Latter-Day Saints, so far from being ignorant of the laws of nature, or coming in contact with the philosophy thereof, have rather reconciled or harmonized the revelations of God with the laws of nature, and have been enabled to point out a mutual agreement, or unison between them.

As the seed falls into the earth and dies, and by this very operation sends forth a sprout or germ, which, with other particles of matter, is sure to produce its own likeness; so the human system dies and is again quickened, and reproduced in its own likeness by the power of the resurrection: and as the seed of grain is necessary for the production of its own kind, so the corruptible body is indispensably necessary as a germ from which the glorious immortal body is formed.

And as each seed produces its own kind of grain, so the flesh of birds, beasts, fishes, and man, each differ in its kind, and each starting into new life will be in its own likeness, and move in its own sphere.

The mysterious works of God in the formation, progress, changes, and final destiny of creation are all wonderful and miraculous in one sense. The formation of the natural body in embryo, or even of a plant or flower, is as much a miracle as the creation or re-organisation of a world, or the resurrection of the body. Each effect has its cause, and each cause its effect; and the light, spirit, or truth which proceeds from Deity is the law of life and motion, the great governing principle of the whole machinery of the universe, whether natural or spiritual, temporal or eternal. It is the cause of causes, the main spring of nature's time piece. By it we live, in it we move and have our being.

Let man be placed upon a lofty eminence, surrounded with the original elements of uncreated worlds—let him contemplate the confused and chaotic mass of unorganised existence; let him hear the voice of truth and power as its first sentence rolls in majesty of wisdom from the lips of Deity; let him behold the first movement of chaos as it begins to come to order; let him contemplate its various workings till the heavens and earth, and man and beast, and plant and flower, startle into conscious being, in all the beauty of joyous existence; let him observe every minute particular of its progress through time, in all its various changes; let him contemplate the changing seasons as they roll in hours and days, and months and years;

let his thoughts reach to the starry heavens and view them in all their motions and revolutions—the sun in its daily course, the planets in their annual revolutions, the blazing comet as it moves afar in the wilds of ether, and returns from its journey of a hundred or a thousand years; let him return to earth and view the vegetable kingdom as it blooms and ripens, and falls again to decay in the revolving seasons—the time worn oak of a thousand years as it braves the tempest, or the modest flower whose life is but a day; let him view the animal creation in all its variety as it appears and passes in turn from the stage of action; let him contemplate man, from his infant formation through all the changes of his various life till he returns to dust; let him view the labourious revolutions of the groaning earth and its various inhabitants through all their temporal career, till wearied nature sinks to rest, and worn by slowly rolling years, the earth itself shall die; lastly, let him contemplate all nature regenerated, renewed, and starting into being, while death itself shall conquered be, and immortality alone endure.

The vision ended. Man! what has thou seen? Answer: Nothing out of the ordinary course; all I beheld was nature moving in perfectaccordance with the law of its existence: not one single deviation or shadow of turning from the immutable laws of truth.

But hast thou seen no miracle? Yes; it was all miraculous; it was all achieved by the law of light, which was the immediate power of God; but it was all upon the most natural, easy, simple, and plain principles of nature in its varied order; and which to call the most miraculous I know not! Whether it was the creation of a world, the blosoming of a flower, the hatching of a butterfly, or the resurrection of the body, and the making of new heavens and a new earth. All these were so many displays of the power of God.

All these were miraculous.
All these were natural.
All these were spiritual.
All these were adapted to the simplest capacity, aided by the spirit of God.

All these were too sublime for an archangel to comprehend by his own capacity without the spirit of revelation.

Ed.

REFLECTIONS ON THE FALLS OF NIAGARA.

In the month of April, 1836, the editor of this paper, while on a mission from the United States to Canada, had occasion to pass near the falls of Niagara, so well known in the history of natural curiosities. It was indeed a noble sight, and as this was our first visit to this place, it made a deep and awful impression on our minds. We halted a short time to view this wonder of nature, and to adore that God who had formed a world so sublimely grand.

The leaping of a world of waters over a perpendicular fall of 160 feet—the foaming and dashing of its white spray upon the rocks beneath—the rising cloud of mist with its glittering rainbow—the yawning gulf with its thousand whirlpools—all, all conspired to fill the contemplative mind with wonder and admiration, and with reverence to the great author of all the wonders of creation, while its everlasting roar, which may be heard for many miles distant, seemed a lively emblem of eternity.

While musing on this awful spot, we fell into the following train of reflections, which we now extract from our private journal.

Generations may pass in long succession—ages may roll away, and others still succeed. Empires may rise and flourish, and pass away and be forgotten, but still thy deafening, thy solemn and awful voice is heard in one eternal roar. The temples of marble may moulder to dust—the monuments of the great may crumble to decay—the palaces of kings fall to ruin, and their very place become unknown—their history forgotten in the almost countless ages of antiquity, and still thy sound is heard in everlasting moan, as if mourning over the ruins of bygone years.

With deepest eloquence thou seemest to speak in awful pride, saying—"Before Abraham was I am;" and with mingled feelings of pity and contempt thou seemest to enquire—

Where now is Nimrod's mighty tower? Where the
Majestic walls—the warlike battlements—
The splendid palaces—the hanging gardens
Of Babylon?
Where the proud Nebuchadnezar, which with
Golden sceptre swayed the world, and made
The nations tremble? Where the proud
Nineveh—
The strong Thebes, with its hundred gates?
The golden Tyre—the splendid Athens—the
Majestic Rome, with all their works of art—
Their monuments of fame—once the pride and
Glory of the world?
Where the mighty Pharaohs—the terrible
Alexanders—the invincible Cæsars—
The warlike Haunibals? tyrants in turn.

Where now the gifted poets—the splendid
Orators—the profound philosophers
Of Greece and Rome, whose powerful talents
Hurled royal tyrants headlong from their
thrones;
Made senates weep or laugh at will, and ruled
The nations? They are swept away by time;
Their beauty, like the morning flower, is
withered;
Their pride and glory gone like leaves of
autumn;
Their grandest works are fast decaying,
Mouldering to ruin, soon to be forgotten.

But still my storehouse is unexhausted—
My fountain full and overflowing—my
Solid munitions of rocks stand secure,
My voice as mighty as when the beautious
Colours of the rainbow first sported in
The sunbeams:
As when intelligences of olden worlds
First gazed with admiration upon my
Expanded waters, or animated at
The music of my voice, join'd in the chorus,
And all the sons of God shouted for joy.

But boast not, O proud Niagara! Though
Thou mayest withstand the ravages of time,
While countless millions, swept away with all
Their mighty works, are lost in following years,
Yet there is a voice to speak, long and loud!
'Tis Michael's trump, whose mighty blast shall
rend
Thy rocks, and bow thy lofty mountains in the
dust;
Before whose awful presence thy waters
Blush in retiring modesty; and in
Respectful silence thou shalt stand in listening
Wonder, and admire, while thunders roll
Majestic round the sky—the lightnings play—
The mountains sink—the vallies rise,—till
earth,
Restored to its original—receives
Its final rest, and groans and sighs no more:
Till then weep on, and let thy voice ascend
In solemn music to the skies,—it is
A funeral dirge,—thou weepest o'er the miseries
Of a fallen world—in anguish deep.

MIRACLES OF HEALING.

Batavia, N.Y. May 19, 1841.

To the Saints scattered abroad, and to all whom it may concern,

GREETING,

Be it known that on or about the first of December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Gennessee county, N. Y. had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid by laying on of the hands of the elders of the Church of Jesus Christ of Latter-Day Saints, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these last days.

The circumstances attending her restoration were these:—It was asked, as a sign in a meeting of the Latter-Day Saints by an elder of the Baptist Church of the name of Stimson in an insolent manner, and he said if they would heal the child he would be a "Mormon," and he would guarantee that the congregation would be "Mormons" too. When the sign was asked, it was manifest to me by the spirit of God, that if I would believe and obey the fulness of the gospel it should be done. Soon after we had obeyed the gospel, Elders Nathan, R. Knight, and Charles Thompson came to our house, and they administered to her by the laying on of hands, and she was restored to her hearing, and now she both hears and speaks, and is improving very fast in talking, for which we thank God, and for the blessings and power of the gospel as manifest in my family in three different instances, and in a number of instances in our neighbourhood. Those affected with numbness have been restored—a fever-sore on the ancle, that medicine had no effect upon, was healed

by the laying on of hands. Another case in our vicinity of a disease in the chest, a severe case indeed, and given over by the physicians, and the night previous to the lady having hands laid on her by the Elders, her friends thought she would not survive until morning, she was immediately restored by the laying on of hands and faith in Jesus Christ.

We had a child attacked with the inflamation of the lungs, for which we applied to medical aid, but it got no relief; then we called upon Elder Knight, and he laid hands on her in the name of Jesus Christ, and she was instantly healed, and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side, internally, of two years' standing, to relieve which medical aid had been sought for and tried, but in vain. It had become very alarming, so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored immediately by the laying on of hands, by the miraculous power of God, to the glory and honour of his name.

Brethren, let us take courage, notwithstanding that persecutions and afflictions await us, and we are doomed to be cast out and set at nought by the sects of the day, and to have the finger of scorn and derision pointed at us, and to have all manner of evil spoken against us falsely for Christ's sake. Let us keep humble, knowing that God exalteth the humble, but bringeth to nought the proud and scornful. Our Saviour said, "He that believeth on me, greater works than these shall he do," speaking of the miracles he had done at a certain time, and truly we are witnessing daily his mighty power by the signs which he said should follow his believing children.

And now we would recommend brother Knight to the confidence and fellowship of the brethren wheresoever his lot may be cast, for God owns and blesses his labours in this vicinity to the convincing of many and to the upholding of the Redeemer's kingdom and the advancing of his cause, notwithstanding wicked men and devils oppose and strive to hinder the work, as we are witnesses, and subscribe our hands in testimony of the truths of the everlasting gospel as taught and believed by the Latter-Day Saints.

J SHAMP.
M. SHAMP.

—*Times and Seasons, Aug.* 16.

THE CHURCH AND ITS PROSPECTS.

From the Times and Seasons Sept. 15.

Many of our friends and correspondents living at a distance, are anxiously inquiring to know the situation of the church in this place, with regard to our neighbours. We will answer their inquiries in a word; all is peace and prosperity with the church in all this region of country, and the prospects are, by far, more flattering at the present time, than we have ever known them. Perfect harmony and good feeling prevails between us and our neighbours, with the exception of two or three individuals, whose names are not worthy of mention. They have laboured incessantly to create an excitement, but thus far it has proved altogether fruitless, with the exception of the little feeling created abroad, where they are not known through the medium of the Journal of Commerce, and other low and vulgar public prints, which choose to publish a lie rather than truth because it takes better with the community at large:—and besides, they think to injure thousands of innocent people by so doing; but in this they are mistaken, for we can assure them that the warmer the persecution, the greater the spread of the work, the fiercer the contest the sooner it will be ended, when "truth will prevail," Mormonism rise triumphantly victorious over all opposition, and this, the gospel of the kingdom of Jesus Christ, will be preached to all the nations, kindreds, tongues and people, under the whole heaven; the honest in heart will cheerfully embrace it, and be gathered into the cities of Zion and Jerusalem, places of refuge appointed of God for the safety of his people, when he pours out his wrath and indignation upon the wicked and ungodly, and those who know not God and obey not the gospel of Jesus Christ. But to return.

Great improvements have been made in our city, during the present season, several hundred buildings have been erected, many of which are splendid frame and brick buildings. The building committee of the temple are making rapid advances towards the completion of that great and desirable object; the baptismal font in its base, will probably be completed in a few weeks. The Nauvoo House is also in a great state of forwardness, and the work thereon is being pushed forward with all possible diligence. We are informed that the commitee of these two buildings have purchased extensive mills and water privileges in the Pineries of Wisconsin, and a company of several men, in their employ, will leave here in a few days for that country.

The health of this place has improved very much; there has not been, it is thought, half so much sickness this season as the last, according to the number of inhabitants, nor two thirds the amount of deaths.

Happiness and joy seems to be depicted upon the countenance of all we meet; peace and prosperity is the happy lot of the saints in this place, for the present at least

---

We also copy the following, from the same number:—

BR. ROBINSON,

Who can advert back to the first dawn of our holy religion —to the time when the little stone was first hewn from the mountain—and contemplate its sudden and almost magic spread throughout the wide dominion of this and other Governments, and not feel his mind emulated with feelings of ineffable joy? Who can gaze upon the scene—the work of an Omnipotent hand—and view the steady march of Truth thro' scenes of persecution and sometimes of blood, and mark with what accelerated step it has surmounted every opposing barrier which priestcraft and superstition have, at intervals, thrown athwart its onward path, whose bosom will not heave with emotions of heartfelt satisfaction, at that mighty work which He, in His wisdom, has wrought upon the hearts of the children of men? Previous to the coming forth of the Book of Mormon, wickedness 'covered the face of the earth' and mental darkness veiled the minds of the people; the portentous clouds of wretchedness lowered sluggishly over the world of mankind; and, truly may it be said, there had been a great falling away from the original order of religion which our Saviour instituted while on earth. Men held no communion with the Deity—no revelations did the Saviour deign to give them; the efficacy of faith had receded amid the darkness of superstition; the sick ceased to be healed; propheeying had long since been done away; the cheering voice of the unknown tongue had been hushed into silence, and yet the religionists of the day essayed to believe that the order of Christ's church had never changed since the apostolic age. But the ushering in of that eventful era, when the still small voice was heard to whisper from the dust, restored that which was lost; the deep gloom of superstition was radiated from the mind of man; the unpenetrable clouds of bigotry were dissipated; a bright sky of heavenly intelligence shed its enlightening radiance upon the benighted world, and the mode of worshipping the Creator was established according to the order which was instituted in the primitive ages of the world.

Many were loud in their denunciations against the Book of Mormon, and the peculiar tenets of our faith in the Deity, but conviction reached the hearts of a few, whose uncompromising zeal for the cause stimulated them to action; and, amid the demoniac scoffs of enemies, they firmly breasted the storm of unprecedented persecution, and stood undaunted in defence of the principles they had espoused. Despite the unparalleled opposition with which they met, great accessions, from time to time, were made to their number; and now, that only ten or eleven years have rolled away their fleety months, their numbers are swollen to near one hundred thousand souls. But the Church has not attained to its

present standing in the scale of exalted pre-eminence, by passing through flowery vales of happiness and repose; no! scenes of carnage have beset it on every hand: streamlets of innocent blood have made doleful music in the ears of the saints; the bleak wind of winter have borne the death-groans of the widow and orphan upon their frozen wings; the howling wilderness has echoed back with melancholy moan, the entreaties of the palsied tongue of age, and the feeble cries of helpless infancy have been awfully mingled with the roar of the bellowing tempest. The saints have been barbarously driven from their peaceful fire-sides into the desolate and cheerless prairies—where there was no voice to console them but the muttering tempest; and no tears to sympathise but the falling rain. The constitution has been denied to wave its peaceful folds over them, and a place upon the broad footstool of the Almighty has almost been denied them. Mobocracy—in America—the land of boasted liberty and equal rights—has been allowed to raise its hydra-head, and many of the saints have fallen martyrs at the unhallowed shrine. Tears of innocence have been made to flow; the priviledge of worshipping God according to the dictates of an untrammelled conscience, has been wrested from the church by a heartless and uninjured foe; early hearts have been blasted—and the sorrow of unrealized felicity has blown its withering mildew upon many an early heart.

But it is painful to dwell upon scenes so appalling to humanity as these; I will therefore, for a time, draw the curtain of forgetfulness over them. The church is now measurably free from these uncalled-for and heart-rending atrocities, and assumes a rank and standing in the world truly enviable to those devotees of vice and wickedness who have ever and anon since its rise, been its relentless detractors. Yes, it is once more free and prosperous. In Illinois it has found a permanent resting place from oppression—an asylum of undisturbed repose. When in poverty and exile, the saints wandered far from their peaceful homes, this noble State extended to them the hospitable hand of welcome—threw the broad mantle of protection over them, and hailed them as legitimate citizens of the American commonwealth. Oh! generous and patriotic State! may the genius of your glorious institutions be perpetuated, and may no ambitious demagogue or usurping despot ever hold the sacred reins of your government, or contaminate the fair escutcheon of your spotless fame, by trampling upon the rights and liberties of unoffending citizens! For thy kindness and patriotism, the saints, render thee the ever grateful sentiment of their bosoms, and do not forget to intercede in thy behalf, while supplicating at the altar of intercession.

I have said the church is now in a state of prosperity—this is verily true. The daughters of Israel now sit peacefully upon the mountains of Zion—happiness smiles upon each gentle brow, and the sweet-toned harp of rejoicing is in every hand. No more does the deep toned clarion of hostile war send its thrilling accents along the precincts of their invaded homes—no more do the terrific yells of the bacchanalian rabble disturb the quiet of their midnight slumbers; but all is harmony—joy beams in every eye, and every blooming cheek is flushed with the soft roses of contentment. The everlasting gospel, too, is triumphant; the most glittering palaces of our beloved America have reverberated with its joyful sound—its trembling echoes have reached the most magnificient courts of aristocratic England, and thousands of the noble and ignoble, of both governments, now worship at his holy shrine. A messenger, bearing the glad tidings of salvation, has been sent to the deserted countries of Palestine, and those silent and gloomy regions—once the theatre of many mighty miracles, wrought by the Omnipotent hand of Jehovah and his apostles—will soon re-echo with its long silent and almost forgotten sound.

Yours respectfully.

L. O. LITTLEFIELD.

The Millennial Star.

MANCHESTER, Nov. 10th, 1841.

Extracts from the Minutes of the Manchester Conference of the Church of Jesus Christ of Latter-Day Saints, held at the Carpenters' Hall, Manchester, on Sunday, the 17th of October, 1841, being the 11th day of the 7th month of the 12th year of the Church.

The house was called to order a little after nine o'clock in the morning, and opened by Elder Pratt with prayer.

Elder Pratt was called to the chair, John Brotherton, to the office of clerk.

Twelve Branches were represented, consisting of 1589 members, with appropriate officers.

Elder Pratt then spoke respecting the priesthood. Showed that on this one point the church depended. Proved that the sects of modern christendom, were without authority; and the authority of the church of Rome was null and void. That the sectarians by denying modern revelations, thus cut themselves off from authority to preach the gospel, or administer in the ordinances belonging to the church of Jesus Christ; and that the authority of the Latter-Day Saints, is from heaven by the most positive revelation ever given to man.

After his address many were called to the ministry, and ordained to their respective offices. Instructions were given in relation to the duties of the officers, members, &c. and they were particularly exhorted to abstain from intoxicating drinks, together with tobacco, snuff, and all other evil habits. After the ordination, the saints present partook of the Lord's supper, and sung and rejoiced together.

Several interesting and useful addresses were delivered at evening, and the meeting concluded with a spirit of joy and satisfaction.

The number of officers present at this conference, was about one hundred, and members not far from one thousand.

From the foregoing extract, it will be seen that the church in Manchester conference now numbers near sixteen hundred members after excommunicating one hundred and twenty-five and dismissing some hundreds by emigration.

All these have been gathered into the fold in the course of about two years, and that from an obscure beginning, in a small cellar in Oldham-road; being the first place where the fulness of the gospel was preached within the bounds of what now composes the Manchester conference. "Behold how great a matter a little fire kindleth!"

We continue to receive the most cheering accounts from various parts of England and Scotland, in regard to the success of the cause of truth. The devil is raging, priests and editors lying, and deceiving as usual; while on the other hand the saints are rejoicing in the gifts and power of God, as made manifest among them; and are increasing in numbers, and faith, and knowledge, and zeal for the cause of God.

A general spirit of emigration seems to prevail amongst them; and the more they are oppressed, persecuted, and wronged for their religion, the stronger their desire and determination to be gathered with the saints, where, becoming a great nation, every man may sit under his own vine and fruit tree, and none molest or make them afraid.

On Monday the 8th Nov., the splendid ship Chaos, sailed from Liverpool for New Orleans, under the charter of the Latter-Day Saints. She carried out near one hundred and seventy passengers. Cheerfulness and satisfaction seemed to pervade every heart as they bid farewell to their native shores, and launched forth towards the land of promise. May the Almighty bless and preserve them, and give them an inheritance in the land of Joseph.

There is one thing to which we would call the special attention of the saints at this time, and that is, the BUILDING OF THE TEMPLE at Nauvoo.

This being a work commanded of God, the saints in all the world, are required to assist in so desirable an object, by contributing liberally of their silver and gold, so far as it is in their power.

The first consideration is: God has

commanded it. The second is, the saints in that country need it, as they now have to meet out of doors. The third is, great blessings depend on its speedy erection—blessings which equally concern all the children of God, throughout the world. With these considerations, we hope the officers and members of each conference will be up and doing. A few individuals in England, have already sent some twenty-eight or thirty pounds, for this purpose, by the two last ships, and we hope the exertion will be more general hereafter.

We have received several interesting communications from different places, which will probably appear in our next number, being too late to find room in this. The purport of them is, that the sick are healed, the lame walk, the old men dream dreams, the young men see visions, the servants and handmaids of the Lord speak in tongues, and prophecy. While the Lord is showing wonders in heaven above, and signs in earth beneath—blood, fire, and vapour of smoke. All these things admonish us that the coming of the Lord is near. "Amen.—Even so.—Come Lord Jesus."

REVELATION

TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Extracted from the Doctrine and Covenants, Sec. c.

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you: the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves, gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion my go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom: behold and lo! the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back lest sudden destruction shall come upon him.

Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom: go ye, go ye out to meet him, for behold he shall stand up

on the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains and the vallies shall not be found: he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Saviour shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land—And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holyness before the Lord to dwell in his presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell upon earth: and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying,—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for—yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treaddeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places: and his voice shall be heard, I have trodden the wine press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine

anger, and their blood have I sprinkled upon my garments and stained all my raiment: for this was the day of vengeance which was in my heart. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bear them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him, and Noah also and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth, and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given: they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and scantifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver.—Behold at my rebuke, I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

OBITUARY.

Died, in Nauvoo, Illinois, on the 7th of August last, Don Carlos Smith, after a short illness, aged 25 years. He has left a wife and three children to deplore his loss.

This distinguished individual was the youngest brother of President Joseph Smith. He had been a member of the church from its very commencement—had ever conducted as a Christian. He had for several years sustained the office of President of the quorum of High Priests, and had honourably discharged the sacred duties of his office. He had also risen to the rank of Brigadier-Gen. in the Nauvoo Legion, and at the same time had been a principal conductor and editor of the *Times and Seasons*.

Perhaps no man has ever lived a more useful life, or died a more lamented and honoured death. All Nauvoo is in mourning, and the whole society of the Saints on both sides of the Atlantic must deeply feel his loss; but no language of ours can so fully express the feelings of the saints on this subject as the celebrated poetess, Miss Eliza R. Snow, has done in her poetic description of his funeral, which we publish in another column.

Died in Nauvoo, Illinois, on the 27th of August last, Colonel R. B. Thompson, in the 30th year of his age. Brother Thompson departed in the triumph of faith, and rejoiced in the prospect of eternity and the privilege of entering into a higher sphere of the service of his master. He had for several years been a useful and zealous member and minister of the church of the saints; had become one of the most useful and distinguished writers in the sacred cause of truth, and his loss to the saints on earth will be felt as extensively as that of our deceased Brother Smith.

Both these youths seem to be taken away from the church when to all human appearance they were least to be spared. But the Lord's ways are not like the ways of man. He has taken them to himself for a wise purpose, and they rest from their labours in the mansions of peace, while their memory will go down as a sweet savour to all generations.

London, Oct. 28th.

Elder Pratt—Dear Brother,

In a moment our joys are turned to sorrow, and our pleasures into pain.

Death has entered this part of Zion's fold, and has taken captive one of her best and most worthy daughters.

This morning our beloved sister Elizabeth Morgan, after a short illness, bid adieu to her weeping husband, children, and friends, and took her departure to the fair climes of immortality. She was beloved by all the saints of light, and much respected throughout the extensive circle of her worldly acquaintance.

By her faith, wisdom, and knowledge, the curtains of Zion have been spread forth, and by her liberality and benevolence the saints have been made to rejoice. With herself and her husband our Elders first found a home when they were strangers in London, and were endeavouring to rear the standard of Zion here. It has also been my home ever since I arrived in London.

The whole Church has cause to mourn her loss, and especially those who felt her friendship when laying the foundation of this branch, when dark clouds gathered thick and spread over all their prospects, and all their efforts seemed baffled. But let them not mourn as for one who dies without hope. She died in hope, in perfect assurance of future glory; and in her dying moments wished me to express to Elder Kimball that she blessed the hour in which he baptised her.

One remarkable circumstance connected with this melancholy event I wish now to relate. About two o'clock this morning we had given up all hopes of her recovery. We saw it was of God to take her to himself. We had continually offered to the Most High our strongest desires that she might be spared, and had done everything consistent with Scripture and the mind of God. She continually expressed a wish that no doctor should administer her medicines; and particularly requested that *no one should cast any reflections upon her dear husband and children because no doctor had been employed, for she wanted no physician but the Lord.*

About two o'clock (as I before observed) she requested me to kneel by her bedside and for the last time offer my supplications, and she would depart in peace. I immediately complied with her request, and while calling upon the Lord in presence of her weeping husband, children, and friends, the Holy Spirit rested upon me in power, and I was moved upon to ask the God of Israel that her disconsolate husband might be comforted, even if it was by the ministering of sister Morgan's departed spirit, and that he might thereby have consola-

tion and fulness of hope. At the same hour of the night sister Bates, of this city, a worthy member of the church, had an *open vision*, in which she saw sister Morgan standing in full view before her, clothed in robes beautiful and white, and around about her head were clouds of glory, surpassing in splendour and brilliancy the sun at noonday. Sister Bates rejoiced in the vision. It was not a dream, but an *open vision*, continuing before her view for some considerable length of time. When the vision closed she immediately informed her husband of it.

It being made known to our beloved brother Deacon Morgan, the bereaved husband of our departed sister, he lifted up his head and *rejoiced in sorrow*, receiving consolation in the valley of grief. He has not a shadow of doubt that the companion of his bosom now rests in mansions of peace and glory.

LORENZO SNOW.

CORRESPONDENCE

Dear Sir, London, Aug. 20th.

I arrived in London, on the 21st of July. Two days after my arrival, brother Snow, left for Bedford. The work of the Lord is still onward in this metropolis, under the superintendence of this our worthy brother; prejudice is giving way on every side, before the power of eternal truth.

The prospect in London and vicinity, of a great in-gathering of the honest in heart is excellent; it never was better than in the present time. Our academy in London, has for some time past been quite too small for our meetings; on Sunday it was filled in every part, and more out on the walk than there was inside. Seeing the multitude, the Rev. Mr. Elliot (being moved with envy,) gave me a challenge for discussion. He said he could prove our principles false, the bible being the rule of evidence. I knew he could not do this, so I accepted the challenge.

We discussed the subject for three evenings, after which, Mr. Elliot withdrew in confusion and disgrace. Since that time he has had to leave the chapel where he formerly preached. So much for opposing the truth.

On the evening that Mr. Elliot backed out, there was four to one of the whole congregation, in favour of the doctrine and principles of the church of Jesus Christ, of Latter-day Saints.

As soon as Mr. Elliot had given the subject up, a Mr. Allen, the great champion of London, as a discussionist, arose and challenged the whole church. This we accepted. He said in his opening discourse, that he thought I was an honest man, and I would soon be compelled to yield to the power of his arguments; and he had no doubt but I would renounce the doctrine of the saints, and become attached to some religious society, and be useful in my day and generation.

To this I replied, that whether our doctrines were true or false, he need not hope that I ever would join the builders of Babel.

As to sectarianism, I had proved it by the word of God to be priestcraft, and an abomination in the sight of a holy God. And for myself, I was determined to stand as far from it as Lot stood from Sodom in its evil day. To make a long story short, after we had discussed the subject three evenings, the people began to find that no one knew much about Mr. Allen's arguments but himself. On the the fourth evening, the people desired that we should discuss the validity of the book of Mormon and revelations.

After we had spoken on the subject about an hour, he said he did not know that the book of Mormon had come forth in fulfilment of the bible. He thought we had rejected the bible, and took the book of Mormon in its place.

To this I replied that, this was his fault—not mine. I was not to blame for his ignorance of the subject; and that we were not so narrow and contracted in our views, as to suppose that the book of Mormon and the bible both contained one half the revelations that God had made to man, to come to light in due time.

He then gave up the subject of the book of Mormon, and admitted that the bible did speak of a book to come forth. He likewise admitted, that I had proved from the scriptures, that God would continue to give revelations, wherever the gift of the Holy Spirit was received and enjoyed by the human family.

He then opposed the doctrine of Christ's reign on the earth; observing that the bible nowhere said that we should reign on the earth.

I quoted the fifth chap. 10th verse, of Rev. "*And hast made us unto our God kings and priests, and we shall reign on the earth.*" I also quoted many other passages on the same glorious subject, and made a solemn appeal to the people, in favour of the cause of truth. The great champion was satisfied to retire from the field.

At the close of the discussion, there was ten to one in favour of our doctrine, and against sectarianism. Several that had attended during the discussion, came forward for baptism; for which I feel to say, praise the Lord.

Since these things have taken place, we have been preaching to large congregations—no man forbidding us. The work is still rolling on in power and majesty.

I remain your brother, in the now and everlasting covenant,

G. J. ADAMS.

THE FUNERAL OF BRIG. GENERAL SMITH.

BY MISS ELIZA R. SNOW.

It was a Sabbath day.—The morning came,
But came not with the usual joyousness
With which the consecrated day was wont,
In Nauvoo city, ever and anon,
To usher its broad radiance on a train
Of humble, cheerful worshipers. Nature
Seem'd conscious of the mournful knell
That broke upon the sadden'd heart of man!

The sun arose, muffled with clouds that hid
His own bright beams, and in effusions soft
And gentle, as the soothing feeling tones
Of sorrow, dropt a sympathetic tear.
At length the clouds dispers'd—the sun
pour'd forth
His glorious rays in brilliant majesty:
And I beheld upon the beautious plain
That fronts the noble Mississippi's wave,
A mighty host—a pow'rful warrior band
Whose rich escutcheons glitter'd in the sun.

I heard the sound of martial music, but
It came with solemn, slow and mournful air,
Unlike the bold, and thrilling notes that call
The restless warrior to the battle field!
There was no clash of arms—no din of war—

The sword was sheath'd, and every martial
brow
War mellow'd into sadness! Mounted high
Upon a fiery steed, a Chieftain sat
And issued the command; and then, anon,
In double file—in open columns form'd,
With Chieftains in the front—then horse and
foot,
In solemn order, mov'd accross the wide
Extended plain, the Nauvoo Legion.—'Twas
A splendid sight— a sight that would have
charm'd
The eye of each beholder; but alas!
That grand display, was the last honours paid
To the departed!

In the Legion's rear,
Still length'ning out the vast procession;
walk'd
A crowd of citizens of every rank—
Of either sex; and last of all clos'd in
A long and glitt'ring train of carriages.

I gaz'd upon the grand procession, till
It disappear'd amid the dwellings which
Stand thickly cluster'd near the river's edge.
I listen'd—all was still— the music notes
No longer sounded on the pensive breeze,
But hark! the notes awaken'd, and I saw
The mighty host returning with the same,
Slow, melancholy tread! A hearse was borne
Along with solemn, yet bold martial pomp,
That plainly signified, *a mighty one*
One of no ordinary rank, had fallen!

Near to the summit of an eminence
Rising in bold relief, to dignify
The beauty of the verdant plain beneath;
In Nature's temple, with no other wall,
Than the horizon; and no other arch,
Than the broad canopy of heaven; shaded
With clust'ring boughs, whose foliage waves
around;
Is rais'd an altar to the living God.
There the procession march'd—it halted there:
And in the front of weeping relatives,
The corse of him was plac'd, who *there*, in life
Had been a fervent, constant worshipper!

His arms and armour on his coffin lay
And other swords than his, lay crossing there.
His brother officers, who form'd with him,
The noblest Military Staff, our fair
Columbia has to boast, were seated by
In shining armour clad; but ah! they seem'd
Divested of the martial haughtiness—
That warlike pride that fires the warrior's eye—
It lay conceal'd beneath the brow of grief.

The invocation and the sacred chant,
Open'd the solemn service of the day;
And then the man of God arose. In tones
Of truth's impassion'd eloquence, he spoke
Of the late sad occurrence, which had touch'd
The hearts of all; and universally
Was calling forth, a "fellowship of grief"
Each soldier, mourn'd a general—each saint,
A brother—and each citizen, a friend!
But when he come to paint the glories of
The world to come; wrapt in the visions of
Eternal truth; e'en grief itself, bow'd down,
And the vast multitude, for once, forgot
To weep. And then he sweetly dwelt upon
The character of the deceas'd without
A stain—his christian life, that seem'd without
A blemish—and his military course,
A path of honour. Tho' he had not stood
Before the cannon's mouth—altho' he ne'er
Had been in battle's front amid the rage
Of war, and clash of arms; and altho' now,
H'd fall'n according to the common course
Of Providence, and had not perish'd by
The sword: he was no less a patriot—
He lov'd his country—he'd prepar'd himself,
By stepping high, in military rank,
To do her service at her earliest call.
And then the chaplain spoke of him, in the
Retir'd relations of domestic life.
There sat his aged, widow'd mother, whom
He'd honour'd with most filial sanctity—
To whom, he'd been a constant solace in
Those scenes of persecution and distress,
Which she had suffer'd for the gospel's sake.
While, as a brother, he had ever prov'd,
Firm as Gibraltar's rock—true unto death.
And then he come still nearer home, and
touch'd
The finest fibre of the human heart;
And spoke of her, the lonely widow, of
The noble fallen chieftain—the bereft
Companion of his bosom, whom he'd lov'd
With faithful tenderness. Ah! who can now,
Enter the halo of her feelings—soothe her grief
For him who only could reciprocate
Her bosom's sympathies? He too, had been
A loving and indulgent father to
Her lonely, weeping babes—left fatherless!
To soothe her bleeding heart, the speaker
then
Spoke of the blest reunion, that awaits
The faithful worshippers of the Most High.

Thus clos'd the man of God.—The service
done;
Again the great procession form'd, and once
Again, the bearers took the silent pall
And bore it onward to the "narrow house!"

Then came the parting scenery that clos'd
The service of the living to the dead.

Whether the olive branch—the cypress bough
Or myrtle wreath, it matters not, 'twas given
As the last token of profound respect—
Emblem of friendship—of eternal life;
The Legion, one by one, deposited
Within the grave, a green unwither'd bough,
And passing onward left the trophied urn!
A voice was heard slowly pronouncing, "Earth
To earth—Ashes to ashes—Dust to dust,"
Return this body to its mother earth;
While on the coffin, fell the parted clod.
Beside the grave, the Legion's *playing band*,
Awoke Melodia's sweetest strain. A chord
Was touch'd that echoed music to the springs
Of life, and fell as soft upon the ear,
As if seraphic harpers had come down
To charm the sleeper in his lowly rest.

The music ceas'd.—Another chaplain's voice
With heavenly eloquence pour'd forth in pray'r
To the Eternal God, responding pass'd
From heart to heart of the vast multitude—
The mourning concourse in the burial grove.
And there, beneath Time's monument the
oak;
Whose umbrage way'd luxurious to the breeze,
They left the shrouded buried corpse of one,
Belov'd in life and *honour'd in his death*;
Waiting the trump of God, to call it forth
To hail its own bright spirit from the skies!

City of Nouvoo, Aug. 13th, 1841.

A WORD ON EMIGRATION.

We think of chartering another ship for New Orleans for the accommodation of the Saints, to sail about CHRISTMAS. If emigrants would forward their names and money SOME WEEKS BEFOREHAND, it would enable us to charter to better advantage, and perhaps SAVE THEM FIVE OR TEN SHILLINGS per head. The reason is that we should then know whether we could depend on a ship load or not, and we could make arrangements accordingly. Five pounds should be forwarded for each adult, and for those between the age of one and fourteen, three pounds.

PRATT and FIELDING,
36, Chapel-st., Liverpool.

HYMN BOOKS.

A new supply of hymn books will be ready in about 10 or 12 days. Price and quality the same as the first edition. Agents are again reminded that we expect punctual returns for our works, without which we cannot continue to publish.

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 8. DECEMBER, 1841. VOL. II.

CONTENTS:

Remarkable Conversion to Infidelity	113	Latest News from Nauvoo	125
Wholesale Conversion to Infidelity	114	Correspondence from Bedford	125
Anti-Mormon Slanders Refuted	115	——————from Preston	125
Extract from an Epistle of the Twelve	120	——————from Sheffield	126
The Latter-day Saints	123	——————from Birmingham	127
Instruction on Ordinations	123	——————from the Isle of Man	127
Editorial Remarks	124	Notices, &c.	128

REMARKABLE CONVERSION TO INFIDELITY.

The Rev. Samuel Haining, Independent Calvinist minister of Douglas, Isle of Man, has openly avowed the principles of Infidelity in his over zeal to oppose the Latter-Day Saints.

We learn this fact from the 58th page of his tract, entitled "Mormonism Weighed in the Balance," &c. where he says as follows:—

"*The religion which is founded on dreams, visions, and new revelations must be uncertain and unstable.*"

Now all Christendom know that there is not a single sentence of revealed religion between the lids of the Bible but that which came to man by DREAMS, VISIONS, or NEW REVELATIONS!

Therefore, in Mr. Haining's estimation, there is not a sentence of religion between the lids of the Bible but what is UNCERTAIN and UNSTABLE.

There is not a more sweeping infidel sentence, or one more clearly expressed, to be found in the writings of Voltaire, Paine, or Owen.

By this sentence Noah's religion is uncertain, being founded on new revelation, Lot's angels, Abraham's promises, Isaac's visions, Jacob's vision of the ladder, and his angels' visits, Joseph's dreams, together with Moses, Samuel, Isaiah, and Daniel, are all equally rejected, and so are all the other prophets.

The same sentence sets aside Zechariah's vision in the temple, Mary and Joseph's angels, the visions of the shepherds on the plains of Judea, Joseph's dream to flee into Egypt with the young child Jesus—his dream to depart from Egypt, together with the dream of the wise men, which warned them to depart to their own country another way, and not to return to Herod; and, lastly, all the dreams, visions, and new revelations interspersed through the writings of the apostles, as experienced both by them and the saints in general. All these dreams, visions, and new revelations, and the entire religion founded on them, is openly renounced by the Rev. Saml. Haining, and by all who receive and justify his tract against the Saints.

They are all a set of avowed Infidels, and the scales which he calls "Balances of the sanctuary" are the false weights and measures not only of Infidelity, but of hypocrisy of the deepest dye.—ED.

WHOLESALE CONVERSION OF METHODISTS TO INFIDELITY.

A few weeks since we attended a discussion in the Carpenter's Hall, Manchester, held between a man calling himself the Rev. Mr. Sleep, professing to be of the Methodist Episcopal Church, in Rhode Island, America, and Elder Wm. Hardman, of this town. Subject, The Book of Mormon.

Theself-styled Rev. bitterly denounced the Book of Mormon as the work of the devil because Nephi was commanded of God to kill a robber and murderer by the name of Laban. In this opinion he was joined by a large number of the Methodists and other professors of religion who were present, who sanctioned it by loud cheering, clapping, &c. This champion declared that all revelations to kill people came from the devil. Thus himself and his party renounced Moses, Samuel, Joshua, David, Samson, Elijah, and many others, who obtained the most express revelations to kill not only murderers and robbers (such as Laban who was killed by Nephi) but women and children.

Think of the revelation given by Samuel the prophet to King Saul to go and utterly destroy all the men, women and children of Amalek; and because Saul did not fully obey he was rejected from being King. And Samuel killed King Agag with his own hands, and this while he was a helpless prisoner in Saul's camp. Yet Mr. Sleep believes God revealed the Bible, but considers the Book of Mormon an awful delusion, and calls Nephi a coward for killing Laban when he was drunk.

Elijah called together some hundreds of the priests and prophets of Baal, and ordered them all to be killed, which was done. For this his life was sought by Queen Jezebel, and he fled, and after a hard day's journey laid him down at the root of a tree, and an angel came and fed him, and he travelled forty days upon the strength of this food; at length coming to the mount of God, he prayed that he might die, but the Lord would not grant his request till he should return and anoint Jehu king, and Elisha prophet in his stead, that Jehu might slay the royal family, then in authority, and all the nobles, princes, and friends of the king, together with the residue of the priests and prophets of Baal. Elijah accordingly returned and fulfilled this last sacred office, and then was translated. Jehu being thus divinely appointed, proceeded to his bloody work, and after killing or causing to be killed some thousands of nobles, princes, and priests, the Bible speaks of him as having done good in these acts, although in other respects very wicked.

This Jehu matter was mentioned by Elder Hardman in reply to Mr. Sleep, but the Rev. still persisted that Jehu did not do these things by the command of the Lord; thus utterly rejecting the only prophet who was translated under the Mosaic dispensation.

Mr. Sleep next quoted a passage of history in the Book of Mormon, where an account is given of a certain battle between the Nephites and Lamanites, in which about three thousand of the latter were killed, and only about seventy of the former.

This was brought forward by him as being too marvellous to believe, and in order to prove the book a fable. At the same time he knew that the Bible gave an account of Samson killing one thousand men with his single arm, and with no other weapon than the jawbone of an ass. Thus having rejected and made light of the entire Old Testament, he proceeded to quote John xvii., 4th, where Jesus says in a prayer to his father, "I have finished the work which thou gavest me to do."

Having quoted this text, Mr. Sleep proceeded to reject all that Jesus did afterwards, such as the account given in the Book of Mormon of his ministry to the Nephites, on the plea that it contradicted the above text to say that Jesus did this after the declaration that he had finished his work. But the New Testament informs us that Christ died, that he rose again, that he appeared to his disciples, that he eat and drank with them, that he was with them forty days, that he taught them, commissioned them, opened to them the Scriptures, exhorted them to feed his sheep, made them promises, &c., thus accomplishing the principal work of redemption, and all this after he had uttered the sentence that he had finished his work, as quoted by Mr. S. Now all these things that Jesus did, on which all Christendom depend for salvation, was openly rejected by Mr. Sleep and his party, because performed after he had finished his work.

The Saints present were so astonished to hear a Methodist preacher in the midst of loud cheering from his friends openly renounce and reject the New Testament, with all the sufferings and death of Christ, and all the glories of his resurrection, for the sake of destroying the Book of Mormon, that they would have gladly replied, but this was utterly impossible, for the people were infuriated with the spirit of infidelity to that degree that no reply could be heard, even if it were to save the Old and New Testaments, Book of Mormon, or even the world, from oblivion. Some stranger present (perhaps an Owenite) raised his voice in the midst of the confusion, and was heard by a few, endeavouring to reprove them for their ill behaviour and rash treatment of the sacred books, but his voice was soon lost amid the savage yells, and thus the meeting concluded.

Now, whether Mr. Sleep and his party, after having rejected the Old and New Testaments, and Book of Mormon, will join the Owenites, or whether they will organise a new party, and set up for themselves under a new title, such as Evangelical Infidels, we know not; but certain it is that they cannot consistently profess to have any thing more to do with Moses, Christ, or Mormon.

We do not wish these remarks to be taken as any thing in disrespect of the Owenites, for we respect many of them as honest unbelievers, and feel assured that they will rather have cause to mourn than rejoice at the conversion of so many inconsistent professors of religion who are coming to join the standard of the disbelievers in all revelation.—Ed.

ANTI-MORMON SLANDERS REFUTED.

From the Philadelphia Public Ledger.

To the Editors of the Ledger

Gentlemen,

The following remarks were written under an irresistible impulse occasioned by reading a catalogue of charges, of a criminal nature, preferred against the Latter-Day Saints by the editors of the Saturday Courier in their paper of the 10th of July. The conductors of that journal having declined publishing it, under an impression that their characters as true chroniclers of events would become somewhat tarnished, you will please give it an insertion in your valuable paper, and in doing so aid the cause of truth, which is the only object the writer has in view.

To the Editors of the Sat. Courier.

Gentlemen,—To expect an editor to publish in his paper any thing calculated to detract from his merit as a man of truth, or to lessen him in the estimation of his readers, is, I am persuaded, "reckoning without our host." Other editors are not disposed to publish in their journals long essays having a tendency to reflect upon or expose the misrepresentations of their cotemporaries, without levying a heavy tax upon the purse of the writer,—hence we find so much rancour and ill feeling in the columns of papers, calculated to wound the sensibilities not only of individuals, but of whole societies, pass without notice or refutation.

These remarks have been elicited from reading nearly two columns of matter published in the *Saturday Courier* of the 10th of July, in condemnation of a religious sect of people called "Latter-Day Saints." Now, sirs, the writer wishes it to be distinctly understood that he is not a Latter-Day Saint, nor indeed ever will be; on the contrary, he would, if he were able, persuade some of that sect, with whom he is bound by the strongest ties of consanguinity, to renounce the doctrine and cleave to that of their fathers.

But let me recur to the curses and

anathemas so unmercifully bestowed upon the poor unoffending Latter-Day Saints, in the article referred to in the *Courier*.

Indeed, I find it no easy matter to express, in suitable language, my utter detestation and abhorrence of the sentiments you have advanced, believing as I do, that the doctrine you have urged upon the people to adopt towards the Latter-Day Saints, of extermination, is the most illiberal, unjust, unchristianlike, in its character, and dangerous in its tendency, that ever emanated from the American press. You most certainly have been amply charged (when you were writing the closing part of the article, charging the Latter-Day Saints with murdering Martin Harris) with the same spirit which caused the enraged Jews to gnash their teeth upon the prophet Stephen, after he had admonished and warned them of the consequences which would result from the evil course they were pursuing.

I would respectfully ask you, sirs, to point me out in the constitution of the United States, or in that of the state of Pennsylvania, a single clause that warrants any individual to judge his fellow in matters of religion, much less take the life of a fellow creature because he may think it right for him to give an interpretation of the sacred text different from those who received their diplomas, to instruct others in the mysteries of God, at Yale, Princeton, or Carlisle, and who make religion a matter of merchandise.

Being well aware that your labours would be in vain were you to search for authorities to wage your war upon the Latter-Day Saints, except you practice upon the plan of the white savages of Missouri in their massacre of the unoffending Mormons, "declare war upon your own hook"—a plan, by the by, if you do not exactly recommend in your strictures, you do not certainly condemn.

The 1st article of the Amendments to the Constitution of the United States, adopted 4th of March, 1789, declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridge the freedom of speech, or of the press." Now is there a feature or principle in the whole of that sacred instrument more highly prized than that which is intended to secure to us the liberty to worship the Creator according to the dictates of our own consciences? There are but few, I apprehend, to be found amongst us who are willing to deny the doctrine.

Again, Article 9th, Sec. 3d, of the Constitution of Pennsylvania, the following language may be edifying to the Editors of the Courier: "All men have a natural and indefeasable right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship; no human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship"—these are the priviledges vouchsafed to the Americans by the framers of their constitution. Now, a few extracts from the Saturday Courier will show how far its Editors breathe the spirit of religious liberty, and how far the salutary provisions of the constitution accord with their sentiments. In a kind of preface or biography of the founders of that religion the reader is prepared for the marvellous; not one palliating circumstance or charitable motive is ascribed to their acts. You say that, under pretence of raising money for building a Temple and for other purposes, gangs of itinerant vagabonds (Saints) were sent prowling over the country to beg alms and to steal. Whenever opportunity offers they have not hesitated to rob, plunder and steal, mostly under some sanctimonious pretence—though we (the Editors of the Courier) have ourselves not the slightest doubt whatever that most if not all the ringleaders steal upon every occasion that offers with as much recklessness as would any convict in our *State Prison*. We (the Editors of the Saturday Courier)

state unequivocally our firm belief that this is their true character, because none other than precisely such men would ever be willing to unite in a piece of villany like "Mormonism." Now your caldron of venom must have been heaped and running over when you penned the above wholesale calumny.

There are not less, from the best date that the writer can collect, than 100,000 of our fellow citizens, members of the same great political family, subject to the same laws and government, connected with us by ties of blood, denounced as thieves and robbers; and all those persons too, from the most wealthy and respectable citizens, to the poorest among us, professing to be followers of the meek and lowly Jesus. And where is the evidence to justify such sweeping denunciations?—Yours is indeed the evidence of things not seen. For after stigmatizing the sect by every epithet that Billingsgate vocabulary furnishes, you conclude by saying that you unequivocally and firmly believe that this is their true character, *because none other than precisely such men would ever be willing to unite in a piece of villainy like Mormonism.* And has it come to this, that men and women hitherto of spotless fame, and unblemished reputation, may be stigmatized as villains, thieves and robbers by the editor of a newspaper on his simple belief of their guilt, without a jot or tittle of testimony to sustain the charge? There are some of the Latter-Day Saints in the vicinity of this city that will not passively submit to be coupled with thieves and robbers, or the writer much mistakes their character.

I will merely notice the letter from your correspondent of Ohio, who you say "so truly describes the Mormons," to show how malignant and false are his accusations. The writer of that letter says that the "leaders and all the heads of the Church have a great desire for riches—that they scoured the branches of the East for money, and that they resorted to the most culpable and criminal means to obtain it; now, instead of this being the case, abundant evidence is at hand to prove that the leaders of the Church are as poor as Lazarus—the clothing upon their backs is in many instances procured by subscription, and that they have frequently been seen in our streets wandering about, without a place to lay their heads, culpably indifferent to the accumulation of wealth, and more especially so as to the perishable honours of this world, preferring rather the things that pertain to the kingdom than the mammon of this world, which theologians esteem of paramount importance.

I deem it unnecessary to notice further the base slanders of your Ohio letter writer, whose every word (however inconsistent with truth in relation to the circumstances he pretends to detail) the editors of the Courier swallow as a precious morsel, and vomit forth again, charged with increased venom.

I have not time nor inclination to notice the remarks of a Mr. Lee, said to reside somewhere in the neighbourhood of Frankfort, made at a Latter-Day Saint meeting held in that place; indeed I would not notice him at all were it not for the manner you are pleased to introduce that *gentleman*. You say that he was very plain and much to the purpose, that he came directly to the point. What point? For, as Lee says, he would not attempt to expose the "Mormon" imposture (refute the "Mormon" doctrine) or combat the "Mormon" creed. You say that though his remarks "*were harsh in terms*, [they appear fitting to the occasion, and contain facts not generally known as they should be." I perfectly agree with you that he was very plain and harsh in his terms, but that he came directly to the point, and that his remarks were fitting to the occasion, I utterly deny. We are led to the conclusion that Lee went to the meeting to hear what would be said in favour of the tenets of the Saints, and when requested, with others, to refute, if he could, what he had heard from the preacher, he commenced a tirade of abuse, only equalled by your own published account of the leaders of the Latter-Day Saints before referred to. In his simile, Mr. Lee has shown himself an apt scholar,

at least so says the Courier, and who shall gainsay such high authority? His comparing the minister who had just ceased speaking to a "plisnt cat's paw" must have produced a ludicrous scene, highly interesting to Mr. Lee's accomplices. The manner, too, with which he interlarded his speech with the word liar, imposters, swindlers, villains, hypocrites, &c. is an evidence of a great lack of wit and very weak intellect, to say nothing of common courtesy, a characteristic of a true gentleman. The editors of the Courier call this coming to the point, and fitting to the occasion, and whether it be so or not I will leave others to judge. But how the Courier could ever charge Lee with using "harsh terms" it is truly surprising, when they themselves had but a few moments before charged the Latter-day Saints with being thieves and robbers.

I have done with Mr. Lee, and will just notice one or two other charges brought against the Latter-day Saints in the same paper, and which cannot be shuffled upon the shoulders of a letter writer from Ohio, or that of Mr. Lee, but will stick to the backs of the Editors of the Courier as doth the bark to the tree of which it forms a component part.

It is needless for me to say that I allude to your justification of the cold-blooded butchery of upwards of nineteen men, women, and children (Latter-Day Saints) by the inhabitants of Missouri, without colour of law. But the sentence throughout exhibits such a thirsting after the blood of that people, by the editors of the Courier, that I must copy it entire. It reads—"Of their treatment in Missouri we know nothing, except that they no doubt well deserved the punishment meted out to them;" and in the next sentence which follows you class them with murderers and pirates.

Now one thing is certain, up to the time, yea, the very moment of the massacre, the editors of the Courier, nor no man living, can point to one single act of the Latter-Day Saints deserving of censure, much less of the horrible punishment they received. But it is necessary for me to recur back to the declaration of the Courier, that "of this treatment in Missouri we know nothing." Yes, this is your language: and when I first read it shame and indignation filled my breast, to think that an editor of these United States, conducting one of the most popular journals of the day, a paper that I have esteemed above all others, and as an evidence of it have been a subscriber from its birth to the present day, and have otherwise aided to increase the subscription list, should be guilty of such a palpable dereliction from truth. It may be safely asserted that there is not an intelligent man of mature age in the United States or in Great Britain who has not heard of the massacre of the Latter-Day Saints in Missouri; yet you, gentlemen, a long time conductors of a public journal, whose circulation is co-extensive with the United States, and who are in the weekly receipt of papers from all parts of the country, yet of the treatment they received, as you say, "you know nothing."

But alas for you, the fact is self-evident to every man, that you do know, and did know at the time you penned the article, all the circumstances connected with that tragedy; and your declaring that "they deserved the punishment meted out to them," is in plain English saying that they deserved the punishment of death without trial, in the most barbarous manner, because they chose to worship God, Jehovah, or because they would not worship him according to some of the various approved fashions of the world. These are your sentiments published to the world.

Leaving the murdered men out of the question, nineteen of whom were coolly and deliberately shot in a smith's shop through the apertures between the logs, the circumstance of the murder of the poor boy Sardius Smith, scarcely nine years of age, and consequently incapable of any moral turpitude, who was shot with a ball out of a rifle in the hands of a villain by the name of Glaze, of Carroll county, should have excited your pity, as you cannot believe that poor

Sardius merited the punishment meted out to him.

Indeed it has never been pretended that the boy was guilty of any offence; he, with the men, had sought refuge in the blacksmith's shop, and through fear had crawled under the bellows, where he remained till the massacre was over, when he was discovered by a Mr. Glaze, who presented his rifle near the boy's head, and literally blew off the upper part of it. Glaze, the murderer, afterwards publicly boasted of the heroic deed all over the country; and at this late day we find the editors of the respectable journals commending the act, and declaring that they merited the punishment meted out to them, without assigning any cause whatever for the bloody deed.

I cannot close these remarks without noticing another plain and palpable misrepresentation of facts, to be found in the closing paragraph of the Courier. It reads thus—"Without note or comment we append the following paragraph from a letter to the 'Boston Traveller.'"

"CRUEL MURDER.—Martin Harris, one of the earliest supporters of the Latter-Day Saints, and the only wealthy man among them in their origin, has been murdered. He spent all he was worth in supporting the delusion under which he laboured, furnishing all the funds for the publication of the Mormon Bible.

"He abandoned the Mormons not long since, and delivered some lectures in opposition to their doctrines, and two or three weeks ago was found dead, having been shot through the head with a pistol."

Now what an unluckly circumstance it was that Martin Harris would not stay murdered! The cup containing the very quintessence of all that is lovely is placed to the lips of the Boston Traveller, the Saturday Courier, and Spirit of the Times, and snatched away again ere they have drank half of its contents. The murder of Martin Harris! Why nothing could have happened so opportunely, and a standing article that was to overthrow Mormonism is knocked into *pi* by the stubbornness of that bad man, who would not stay killed, but still preaches "Mormonism."

The Courier, in which this letter from the Boston Traveller is published, was issued from the press on the 10th day of July, and the reported murder of Martin Harris was officially contradicted by numerous persons who had seen and conversed with that gentleman two weeks at least before the 10th of July, and no person in the country was better informed of the existence in the flesh of Martin Harris than the editors of the Courier at the very time they published the account of his murder *without comment.*

Alas! to what base uses are the faculties which God hath given to man sometimes employed!

Were the people to examine for themselves the writings of the enemies of the Latter-Day Saints with that care and circumspection that other subjects receive, (some, too, of far less importance) they would soon discover who it is that mocks them and practice gross and wicked impositions.

The persecution of the people called Latter-Day Saints commenced by the mob in Missouri. Their remote habitations were sacked and burned, and the inhabitants were either butchered or taken captive and confined in dungeons—their property was confiscated to the cupidity of lawless ruffians, and, what was most remarkable, the press throughout the country commended the act, and legislators and grave senators in Congress echoed the war cry of extermination: it appeared that mercy had left her seat and fled to brutish beasts, and men had lost their reason.

The same spirit of persecution has been fanned and kept alive by hired priests of certain sects, and supported and encouraged by a portion of the public press professing a religion in unison with the clergy. These facts should operate as a warning to other religious denominations, comparatively few in number, to look well to the rights bequeathed to them by the framers of the constitution.

To a portion of our brethren, even now, the sacred rights guaranteed to every American citizen have become as sounding brass, or a tinkling cymbal.

J. L.

EXTRACT FROM AN EPISTLE OF THE TWELVE,

To the brethren scattered abroad on the Continent of America, Greeting:

Beloved Brethren,

It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and more especially as we have been called upon by the late general conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein they may attain unto those blessings which God has in store for his people in the last days.

We have abundant occasion, and we rejoice exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late conference, and for the harmony and good feeling that prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested by all who were present to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced; and which must be consummated to secure the salvation of Israel.

While the minutes of the general conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present and future situation and prospects of the church, and the stakes, and those things which immediately concern their best interests.

A short time since, and the saints were fleeing before their enemies. Whips, imprisonments, tortures and death stared them in the face, and they were compelled to seek an asylum in a land of strangers. They sought and found it within the peaceful bosom of Illinois, a State whose citizens are inspired with a love of liberty; whose souls are endued with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants: in this State, whose soil is vieing with its citizens in all that is good and lovely, the saints have found a resting place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient prophets, "they shall build houses, and inhabit them, plant vineyards, and eat the fruit thereof, having none to molest or make afraid."

In this city the church has succeeded in securing several extensive plots of land, which have been laid out in city lots, a part of which have been sold, another part has been distributed to the widows and orphans, and a part remains for sale. These lots are for the inheritance of the saints, a resting place for the church, a habitation for the God of Jacob; for here he has commanded a house to be built unto his name, where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple, to be reared, and the cloud and the fire to rest down thereon; and not that the temple be built only, but that it be completed quickly, and that no more general conference be held till it shall be held therein, and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in his Temple.

Scores of brethren in this city have offered to board one and two labourers each till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances; while those sisters, who can do nothing more, are knitting socks and mittens, and preparing garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us to send in their teams for drawing stone, lumber, and materials for the buildings; and at the same time load their waggons with all sorts of grain and meat, provision and clothing, and hay and provender in abundance, that the labourer faint not, and the teams be made strong, also that journeymen stone cutters &c. come, bringing their tools with them, and enlist in the glorious enterprise.

Most of the plots in this city before referred to, as well as several farms and large lots of land in this and the adjoining counties are paid for, and are secured to the church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's house, we would say, gather yourselves together, and bring of your substance, your silver and gold, and apparel; and of your superabundance cast into the treasury of the Lord, and see if he will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who help themselves, and bless those who bless each other, and do as they would be done unto. The gold and the silver is the Lord's; all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills, are his. If he were hungry would he crave thy food, or thirsty, would he ask thy drink? Nay! he would only ask that which was his own; he would feast on his own flocks, and quench his thirst at his own springs. This God is the God of the saints; he is your God, and he has made you stewards of all that has been committed to you, and will require his own with usury; and will you not be faithful in a little that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings and gatherings, and buildings of the saints are nothing new, and as they are expecting, looking and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin; and can you believe that God will hear your prayers, and bring you on your journey, gather you, and build your houses, and you not put forth one hand or make one exertion to help yourselves? No! therefore, inasmuch as the Saints believe that father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and his law. That his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endued with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations, and that the children must gather as did the fathers, must build a house where they may be endued, and be found together worshipping and doing as their fathers did when Jehovah spake and the angels of heaven ministered unto them; and if these things are not in this generation then we have not arrived at the dispensation of the fulness of times as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and

daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting place on earth, a habitation for his chosen, where his law shall be revealed, and his servants be endued from on high, to bring together the honest in heart from the four winds; where the saints may enter the baptismal font for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the spirit, and come forth in the celestial kingdom; a place over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein they shall be made whole; a place where all the ordinances shall be made manifest, and the saints shall unite in the songs of Zion, even praise, thanksgiving, and hallelujahs to God and the Lamb, that he has wrought out their deliverance, and bound satan fast in chains.

What then shall we do? Let us all arise and with one united mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may rise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the prophet is enriching himself on the spoils of the brethren. When brother Joseph stated to the general conference the amount and situation of the property of the Church, of which he is trustee in trust by the united voice of the Church; he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you. His old horse Charley, given him in Kirtland; two pet deer; two old turkeys, and four young ones; the old cow given him by a brother in Missouri, his old dog Major, his wife, children, and a little household furniture. This is the amount of the great possessions of that man whom God has called to lead his people in these last days; this the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious suits, and every kind of contumely and contempts ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things let us be up and doing, being assured that no exertion you can make will equal what has already been made for you and the Church generally; and let all the saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust help to build up the old waste places which have been thrown down for many generations, knowing, that when they are completed, they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord. Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Oct. 12th, 1841.

THE LATTER-DAY SAINTS.

From the St. Louis (Missouri) Atlas.

An intelligent friend, who called upon us this morning, has just returned from a visit to Nauvoo and the Latter-day Saints. He has a whole skin, showing not a single lasion of the cuticle, neither scratch nor bite, nor any other mark of tooth or nail. He believes the Latter-day Saints are not anthropophagi, whose heads grow beneath their shoulders, but men like other men, with the exception that the folly incident to human nature runs in one vein through them, instead of in several, as through the most of us. He believes—just as we do—that they have been grossly misunderstood and shamefully libelled, of late perhaps as much by a correspondent of the Journal of Commerce (whom the respectable editors of that paper ought to look after) as from any other source.

The population of Nauvoo is between eight and nine thousand, and of course the largest town in the state of Illinois. The people are very enterprising, industrious, and thrifty. They are at least quite as honest as the rest of us in this part of the world, and probably in any other. Some peculiarities they have no doubt. Their religion is a peculiar one; that is, neither Bhuddism, Mahometanism, Judaism, or Christianity—but it is a faith which they say encourages no vice or immorality, or departure from established laws and usages; neither polygamy, nor promiscuous intercourse, nor community of property. One peculiarity of life is observable among them, and whether traceable to their religion or to some other cause, will not, we suppose, be quarrelled with very generally. Ardent spirits as a drink are not in use among them; and the sale of spirits, except as a medicine, is forbidden by law. Any member of the church who presumes in any place to vend spirituous liquor is first admonished, and upon persistency in his offence expelled from the church. Tobacco, also, is a weed which they seem almost universally to despise. We don't know but that the Latter-day Saints ought to be exterpated for refusing to drink whiskey and chew tobacco; but we hope the question will not be decided against them hastily; nor until their judges have slept off the fumes of their own liquor and cigars.

Among the public buildings, projected and in a state of forwardness at Nauvoo, is an immense temple, to be constructed of hewn stone, and to have an elevation of *seventy feet*. Its other dimensions may be inferred from its height. A splendid hotel, one hundred feet long, built also of stone is going up.—Scores of mechanics and labourers are busy as bees about them; and as they are all influenced by a *public spirit* unknown to the most of our communities, they do more work and bring more to pass than people do elsewhere.

How long the Latter-day Saints will hold together and exhibit their present aspect, it is not for us to say. At this moment, they present the appearance of an enterprising, industrious, sober and thrifty population, such a population indeed, as in the respects just mentioned, have no rivals east, and, we rather guess, not even west of the Mississippi.

INSTRUCTION ON ORDINATIONS.

The officers composing the several conferences in the United Kingdom of Great Britain are hereby instructed that it is not wisdom for the Elders in general te ordain officers independent of the Council and advice of the Presiding Elders of conferences, high priests, &c.

All ordinations should be by the voice of the Church or conference, and should be under the advice and council of the presiding officers.

Even the conferences, when assembled, should exercise wisdom and prudence in confering offices, and should be careful not to run too fast. A few men of faith and humility, who are of a teachable and governable disposition are better calculated to advance the cause of truth than a multitude who are wise in their own eyes, and who neither understand nor respect the authorities of God.

ED.

The Millennial Star.

MANCHESTER, Dec. 10th, 1841.

We take this timely opportunity to inform our Agents and Patrons that when this volume is completed, which will be in April next, we expect to discontinue the *Star*, and dispense with the publishing business in England, on account of other duties, which will doubtless occupy our attention. For this reason, we would urge upon the Saints and others who wish to possess our publications, the necessity of speedy exertion to obtain them while we are in the business, for the time is not far distant when perhaps they may seek for a volumn of the *Star*, a Book of Mormon, a History of the Persecution, or a Voice of Warning, and seek in vain, for they will not find them.

The fact is, the Lord is not well pleased that his word published among the inhabitants of England should be so little sought after, and so long neglected; and this will apply to thousands of the Saints, who neither purchase the *Star* nor the Book of Mormon, and yet are able to purchase needless ornaments, and to adorn themselves with the vain and foolish fashions of the world. Others, who have them, will spend their time in any and every way sooner than read them; and while they thus neglect to inform themselves, they frequently call upon us for the very information which is already offered to them, and wish us to write it in a letter, or teach it by word of mouth.

There is not at this time probably more than one saint out of ten in England and vicinity who possess the books of the Latter-Day Saints, and the *Star*, and yet their servants have come from afar, and have involved themselves, and spent near two years to publish the eternal truths of heaven among them.

Therefore, we forewarn them, that if these works are on our hands next spring, and the Saints destitute of them, it will not be our fault. Our garments will be clear of their blood.

We would also inform our agents that we expect them to commence settling and making all things straight with this office immediately, and that all things must be settled with us by the beginning of April; for this reason we hope they will not expect us to forward them any more works without ready money.

With regard to news, the spirit of the Lord is beginning to be poured out more powerfully than ever before, in many parts of this land, among the faithful Saints.

In this town, a very powerful manifestation of the spirit is enjoyed at our sacraments and other meetings. Many of the Saints are enabled to testify of open visions, as well as visions of the night, and scores of them in this and other branches are enjoying the ministering of angels; many of the sick are healed, while the poor and the meek rejoice exceedingly.

In the mean time the wicked rage and the people imagine a vain thing. The Priests take council together against the Lord and against his anointed ones. The most awful falsehoods ever inspired by Satan continue to flood the country, both from the press and the pulpit, and reiterated by those who profess to be followers of Jesus.

We went on a short mission to the Isle of Man of late, and after preaching to vast multitudes the plain truths of the scriptures, they would mock and make light of the Bible, and everything quoted from it,—while the priests were busy in church and chapel, in lying against the Saints, and perverting the written Word, and thus inspiring the people with violence, hatred, and every cruel work; yet we found the Saints rejoicing in the truth, and the honest in heart disposed to inquire into it.

We have just returned from a visit to Middlewich and Northwich. In the former place we had a very candid hearing in the Magistrates' Room, which was well filled. In the latter place, many hundreds of people met together to our appointment, among which were a large number of Association Methodists and other professors, with one Thompson at their head, who came possessed with the Devil to make disturbance. These made all manner of noises, such as whooping, shouting, laughing, whistling, mocking, &c. They openly hissed and mocked the written word of Jesus Christ and his Apostles, as contained in the New Testament, and made such a noise as finally to break up the meeting, after which they began to rush among the people, and to bellow like bulls, and to run over and to knock down and trample under foot all who came in their way. We narrowly escaped being torn in pieces, but finally got out of their midst. Mr. Thompson then addressed them, justifying and applauding their conduct. The lights were at length extinguished and the room cleared, but not till some persons were wounded, and some forms broken.

We must say that such awful wickedness prevails in almost all places, and such falsehood and mockery against the truth, that the coming of the Lord to execute vengeance must be near indeed, for he will not bear with them much longer. A few short years and all their lies and misrepresentations will be fully replied to, and all their objections answered, for the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. My heart cries woe! woe! unto the Gentiles, for they will not repent, nor cease to follow their ungodly priests and blind guides, and the cup of the Lord's indignation is full and running over.

The distress in this country is already heart-rending, and it is vexatious daily to hear the report, and to witness the awful scenes of famine, nakedness, and suffering which is caused by anti-christianity. But still a servant of God cannot deliver them, for they will not hear him, nor take his advice, but will cleave to their own false ways, and to their own wolves, who devour them.

STILL LATER FROM NAUVOO.—We stop the press to announce the receipt of the *Times and Seasons*, printed at Nauvoo, on the 15th Nov. It came to hand after the short passage of twenty-four days. We have only room for the following extracts:—

SHOWER OF BLOOD.

From the Boston Daily Mail.

Amesbury Mills, Sept. 8th, 1841

Messrs. Editors: I hasten to inform you of a most singular phenomena that happened yesterday in Kensington, a small village a few miles distant from this town, about half-past five o'clock, P. M., which would seem highly incredible were it not substantiated by some of its most respectable inhabitants.

There had been a drizzling rain (my narrator says) during a great part of the day until about four o'clock in the afternoon, when the rain stopped and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly, it became of burnished red, and in a few moments it rained moderately, a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference, in a blood stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intesely cold that over coats were needed. It caused great wonder and astonishment among the inhabitants, I assure you, and well it might, so singular and unaccountable was the phenomena. I have been shown by a citizen of the place some of the matter that fell, and it has the appearance of clotted blood, and I think it must be a similar liquid, from account to that which lately fell in a shower at Tennessee.

W. FITTS.

The following is an extract of a letter written by President Hyrum Smith to a Saint in Kirtland, Ohio. We publish it in this country because it contains instructions of vital importance to all the children of God:—

"All the Saints that dwell in that land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies nor properties for houses nor lands in that country, for if you do, you will lose them; for the time shall come that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away. And as to the organization of that branch of the church, it is not according to the spirit and will of God. And the designs of the leading members of that branch, relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God. And in these things they shall not prosper, for they have neglected the House of the Lord, the Baptismal Font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead, depends, for 'Thus saith the Lord, there shall not be a general assembly for a general conference assembled together until the House of the Lord shall be finished, and the Baptismal Font; and if we are not diligent the church shall be rejected, and their dead also, saith the Lord.' Therefore, dear brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper. Therefore tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up and polished and sanctified according to my word, saith the Lord, come ye forth from the ends of the earth, that I may hide you from my indignation that shall scourge the wicked, and then will I send forth and build up Kirtland, and it shall be polished and refined according to my word. Therefore, your doings and your organizations, and designs in printing, or any of your councils, are not of me, saith the Lord, even so, Amen. HYRUM SMITH,

Patriarch for the whole church.

CORRESPONDENCE.

Preston, Nov. 28th, 1841.

Brother P. Pratt,

It is with the greatest pleasure I write unto you to inform you that the work of God is still going on in Preston. We have baptized a good number this week, that is, from November 15 to the week end, and there is a good many more believing. The Saints are rejoicing in the Lord, for he is with us here in Preston; he is according to his promise,—his handmaids do prophecy and speak in tongues the wonderful works of God, and the brethren do speak in tongues and interpret, and are rejoicing in the Lord. Though the enemy is speaking lies against us, we mind them not, for the Lord is with us On Sunday morning the 13th inst.

brother George Lee called at my house and asked me if I would come to his house, for his Fanny was dying. She was taken with a violent pain in the head. When I got to his house she was laying apparently dead. The spirit of the Lord was upon me. I laid my hands upon her in the name of Jesus Christ, according to the order of the Church, and by the authority of the eternal priesthood, and rebuked the disease, and she was immediately restored to her perfect health, and straightway went about her domestic business.

Yours in the bonds of the
New and everlasting covenant,
WILLIAM STRUTHERS.

Witnesses, George Lee, Betsy Lee, Ellen Jackson.

Corn Hill, Sheffield, Dec, 2, 1841.

Dear Brother Pratt,

In this place, after a long struggle with the powers of darkness, and with the agents of satan, we have succeeded so far as to baptize three very humble and promising young men, and opened a preaching house last night. A good spirit was manifested, and several more are believing, and the firm conviction of my mind is that there will be a great ingathering from the dominion of satan. At Doncaster, the work is prospering; they now number about 20. Myself and Elder Nixon went there a short time since, and found a small society belonging to Mr. Aitkin. A man named Munro was their minister, but had gone back to London, and left his flock, because he was an hireling. When we found them they had no shepherd; they had a very nice preaching room, and consisted of seven local preachers and twenty members; but the little stone has rolled so far as to bring in five of the local preachers and fourteen or fifteen of the members, and we have also secured their preaching-room, and they are rejoicing in the faith of the last days.—I remain,

Your fellow labourer in the kingdom of patience,
A. CORDON.

Woolwich, Nov. 18, 1841.

To the Editor of the Star.

Dear Brother,

By a train of circumstances too lengthy to state, myself, in company with two others, were lately invited to meet a company of Methodists, and to state before them the principles of our doctrine. We complied, and, by their request, I stood up, and verily the power of God rested upon me, insomuch that I spoke the truth boldly, as it is in Jesus. But to attempt to describe the state of the meeting would be no easy task, for as soon as I opened my mouth they beset me on every side; the contention was so high at times that I thought it wisdom to retire; but, however necessary such a step might have been, our attempts were fruitless, for the gentlemen had fastened the door, thus at once preventing our egress; but after finding it utterly impossible to gain any thing like a fair hearing amid such a display of sectarian prejudice and disorder, I, with my two brethren, (who hitherto had not opened their mouths) insisted upon leaving the meeting, but upon seeing our determination, they condescended, if we would stay with them, to choose a chairman from among their body; accordingly done, we stopped; but here, sir, you may draw a slight inference of the company we were in when it was deemed necessary to choose a chairman to keep order among a sect calling themselves the people of God. Well, in proceeding we found we got on almost as well with a chairman as we did without one; but after submitting to treatment which none but Latter-day Saints could bear, we left them in the hands of a merciful God, who, we trust, will soften their hearts and remove their unbelief; but we had not proceeded far on our road home when the chairman overtook us, (and I must here remark that he appeared to be the only honest man among them) and candidly expressed his disgust at the proceedings of his Wesleyan friends. I would here mention a circumstance which I think is worthy of remark. The individual to whom I am going to allude is the chairman alluded to in my previous statement. This person attended our church on the Sunday subsequent to our debate, and after service stated to me a singular dream which he said he dreamed fifty years ago. It was as follows:—He saw the sun clothed in darkness, and the moon turned into blood, and he saw many scenes in the heavens truly awful and appaling, and he saw a ladder which reached from heaven to earth, and our Lord Jesus Christ standing on the ladder and a man standing on the top of the ladder extending his hand towards him, (the dreamer) bidding him come up into heaven. The dreamer states that, owing to the singularity of the dream, it never became totally obliterated from his memory; and the moment he saw me enter the place where the debate was held the circumstance flashed across his mind, and his feelings may be more easily imagined than described when he recognized me as the man he saw on the top of the ladder.

Thinking that this may not be uninteresting to your numerous readers, you may, if you think it worthy of a place in your *Star*, insert it, and by your doing so, you will oblige your brother in Christ,

Elder JOHN GRIFFITHS.

Birmingham, Oct. 31st, 1841.

Beloved Brother,

I forward you some account of the work of the Lord, and its prospects in this vicinity.

Not long since there was not a member of the church of the Saints in Birmingham or the vicinity. But as is the case in all other places in this realm, there is to be found many churches purporting to be the Church of Christ; yet, as they differ so widly in doctrinal points, I conclude they are not baptised into one body. But they all agree to preach for hire, and they further agree to tell the people that God does not now give revelation, and that the gifts and blessings promised and formerly enjoyed are done away, because learning and philosophy are sufficient, and were intended to take their place.

Now that they have been done away is so manifest that no one will deny the fact; but that the other was intended to take their place is altogether false. The learned Dr. Mousheim in his Church History tries to account for the cessation of these gifts, and although he would have us believe what many teach, namely, that they are not needed, yet he does acknowledge that a departure from the true doctrine and form of worship was also a cause of this lamentable withdrawment of the gifts of God, but does not tell us that they were ever again to be expected or enjoyed. Thank God, the Bible does not leave us in any doubt upon this subject; and now we can and will exclaim in the words of the Prophet,—"How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth." Yes, we rejoice that the solemn and death-like silence has been broken, that the midnight gloom which has for some centuries past spread its sable mantle over all Christendom and the world, doth already begin to recede—that the horizon begins to emit the light of heaven—that the fulness of the gospel has been restored—that the church has been organized, and is coming up out of the wilderness—and all this in fulfilment of the Prophets. I say we do rejoice that the latter-day glory, ushered in by the ministring of angels, now dawns upon the world, of which things we first heard an account in this place, by means of Elder Cordon, of Staffordshire, and now a mighty work is going on amongst us.

We had a considerable increase of numbers between conferences, both in Birmingham and West Bromwich.

There is a great stir about this sect, which is everywhere spoken against. Since our beloved brother, Elder Adams, has been here, the people come out to hear the word. The able manner in which he explained the scriptures, the glorious things which he unfolded and brought to light, engaged the attention of the people more than is ordinarily the case; and his persevering and untiring zeal in the prosecution of his mission, causes the Saints to bless him in their hearts, where the memory of him will exist till we meet in Zion to recount our toils, and rest from our labours. He opened our new place of worship. A number have lately been baptised, and many others seem deeply impressed and interested in the work. May the Lord gather them into his fold.

Yours truly in the Gospel of our Lord and Saviour Jesus Christ,

J. RILEY.

Douglas, Isle of Man, Nov. 6.

To the Editor of the Star.

Dear Brother,

Having cheerfully forsaken all at the call of God, for Christ's sake and the Gospel's, I came to the Isle of Man to preach and warn the people, and to bear testimony of the work of God in the last days; but I soon found I had not only to contend against the wickedness of the people that do not profess to know any thing about religion, but against the

abominable lies of reputed holy men. I think all the lies that have been hatched in America, England, Scotland, Ireland, and Wales, have been imported to the Isle of Man. Yet, notwithstanding all these things, the work of the Lord is advancing, as our congregation is on the increase. Seven have been added by baptism since I came; and the Saints speak with tongues and interpret, and have dreams and visions, and prophecy, and the gift of healing has been wonderfully made manifest among the Saints and among others. There was a woman in Douglas who had been confined to bed for three weeks, and while I was at the Liverpool conference on the 12th of October she sent her husband for me to my lodgings during my absence, and she thought if she could see me she would be healed. She sent for me when I came back, and I accordingly visited her. When I arrived she and her husband desired me to administer to her, which I accordingly did. After praying over her, I laid my hands upon her in the name of the Lord Jesus Christ. One of the sisters called to see her the next day, and she was better. I called the second day to see her, and she was well, and nursing her child. Her husband was healed of a sore foot, which had troubled him some weeks; he was healed in three days. On the Saturday night after he brought a man to my house for me to lay hands on him for some complaint he had in his head, and, strange to say, they were both of them professors of religion. Surely they had no faith in the Gospel as preached to them by their ministers. I have never seen their faces since at any of our meetings, so that convinces me more of the truth of the words of the Apostle—"Faith cometh by hearing," (and not by sight.) The people are crying out, give us a sign and we will believe; but the Saviour said they would not believe though one rose from the dead. But though all men deny the word of God, yet the work of God shall roll on.

The work is beginning to spread in this island, and new places are presenting themselves to us on every hand. I can truly say the Lord has been unto me and my family all I have stood in need of. I find it behoves the saints of the last days to watch and pray lest they enter into temptation; and I find that the officers of the church have much need to ask the Lord for wisdom that we may be enabled to do the work in righteousness before the Lord to the perfecting of the saints and the gathering of his people. It is an easy thing to deliver the testimony to the people, but not so easy to get the saints perfected. The prayer of my heart is for the prosperity of Zion.

Since I came here I went one day eleven miles to speak the word of the Lord, and having no place to preach in doors, and being very wet, and seeing that the "*Right Rev. Father in God the Lord Bishop*" of Sodor and Man was going to preach a charity sermon, I went to hear him, as I never had seen any one having this title, as I believe that to be one of the blasphemous names spoken of by the Revelator. He came to the church in his carriage. Before he entered the pulpit he read the commandment, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, &c." He told them that if they love the world, or the things of the world, the love of God was not in them; and he told them that the God of heaven had sent him there that day that they might secure salvation through him. Such holy falsehoods I never before heard. In the first place he came in his carriage, though he spoke against it, and about loving the things of the world, while he has 6 or £7,000 per year, and about being sent of God, when at the same time he does not believe that God hath sent any one for the last eighteen hundred years; and if he had been sent he would have been sent without purse or scrip, and not with his thousands a year. O how dares mortal man be guilty of so perverting the word of the Lord, when by their fruits we shall know them!

If you think the foregoing worth a place in the *Star*, you are at liberty to insert it.

I remain,

Your brother in the
New and everlasting covenant,
ROBERT REID, Elder.

NOTICES.

BEWARE OF A DECEIVER.—The public of of Rochdale and elsewhere are hereby informed that Andrew Gardner and his followers, who now profess to be Latter-day Saints, at Rochdale, have been regularly expelled from the Church of Jesus Christ of Latter-day Saints, according to the rules and regulations of the said Church, on the charge of rebelling against the constituted authorities of the same, &c.—ED.

THE ARRIVAL OF THE SHIP TYRIAN AT NEW ORLEANS.—It will be recollected that the above-named ship sailed from Liverpool on the 21st Sept. with 204 passengers of the Saints on board. It will be a great satisfaction to their friends in this country to learn that among the many shipwrecks which have occurred of late, she has arrived safe, as we learn from the *Liverpool Mail* of the 9th inst. We shall expect letters soon.—ED.

It is expected that the sailing of our next ship will be postponed till some time in January, for want of passengers.—ED.

Several communications are again omitted for want of room.

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 9. JANUARY, 1842. VOL. II.

CONTENTS:

Dialogue between a Saint and an Enquirer after Truth 129
Interesting from Jerusalem—Letter from Elder Hyde 132
Signs of the Times 136
Our Duty to the Poor 136
Editorial Remarks 137
Purse and Scrip 140
Correspondence—Letters from Elder G. J. Adams 141
Poetry—Notices, &c. 144
Another Letter from Elder O. Hyde 144

DIALOGUE

BETWEEN A SAINT AND AN ENQUIRER AFTER TRUTH.

Enquirer: Sir, I understand you are a member of the Church called *Latter-Day Saints*. Why is the Church called by that name?

Saint: The term Saint is as old as Adam, and has been in use in all ages and dispensations as a sacred name applied to the people of God by inspiration, but more especially applied by the sacred writers to the people of God in the last days. Enoch, speaking of the latter day glory, says, "The Lord cometh with ten thousand of his saints. Daniel, in speaking of the latter day glory often, uses the term "saints." The Psalms speak of the people of God in the latter day, saying, "Gather my *saints* together unto me;" and John the Revelator, in speaking of the latter day events, says, "Here is the patience and faith of the *saints*." For all these and many other reasons we consider that the people of God should be distinguished by no other name but that of *Saints*, the term *Latter-Day* being appended as merely expressive of the age or dispensation in which we live.

Enquirer: But there are millions who profess to be the people of God who are called various names, such as Catholics, Methodists, Episcopalians, Protestants, and many others. Is it wrong for the children of God to be distinguished by these several names?

Saint: It doubtless is very erroneous, for as much as they are nowhere known in Scripture, except in a prediction of John, where he describes Babylon as full of names of blasphemy.

Enquirer: What! are these names blasphemy?

Saint: It would seem they are, as they are a great insult to Christ, and a mockery of godliness. Would it not be an insult or mockery for a wife to refuse to take the name of her husband, and to take the names of several other men? Or rather, for several women who were not called by his name to profess to be his wives?

Enquirer: It certainly would. But what are the principles of the Latter-day Saints? for certainly the name alone cannot constitute them saints.

Saint: No; the name alone can never make them saints. In order to be a saint, a person must keep the commandments of God and the faith of

Jesus, and also take the name.

Enquirer: Do the saints consider it essential to salvation to keep the commandments of God?

Saint: Certainly. "He that heareth these sayings of mine," says Christ, "and doeth them is like a man who built his house upon a rock," &c. Again, Christ has said, "Why call ye me Lord, Lord, and do not the things that I say?" and again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that shall do the will of my father which is in heaven."

Enquirer: What must we do to come into his fold, and to keep his commandments?

Saint: We must believe in Jesus Christ, repent of our sins, and be baptized in his name, and then he has promised to forgive our sins, and grant us his holy spirit, by the aid of which we shall be enabled to understand and do our further duties.

Enquirer: What is it to believe in Jesus Christ?

Saint: It is to believe his word and promises, and the testimony of his servants.

Enquirer: What is it to repent?

Saint: It is to turn from our sins and humbly confess, and forsake them, and also to make restitution to those whom we have wronged.

Enquirer: What is it to be baptized in his name?

Saint: It is to be buried in the water in the name of the Father, Son, and Holy Ghost, and rise again out of the water, and this to be administered to us by one sent of God, and having authority to administer in holy things.

Enquirer.—How do we prove that baptism is a burial?

Saint.—Christ has said we must be born again of water and the Spirit, in order to our admission into the kingdom of God. Now, our first birth was a change of element. We came forth from being immersed in water into the world, and began to breathe the air for the first time. This was our natural birth, and no one can be born again of water short of being again immersed in it and coming forth from it, as in the natural birth. Nothing short of an actual immersion and again coming forth into a change of element can possibly be considered a birth by any one who knows any thing of nature, or of language. Again, Paul calls baptism a burial in his writings to the Romans. He tells them they were "buried with him in baptism."

Enquirer.—Admitting baptism to be a burial, still, would not infant baptism answer every purpose?

Saint.—No; because faith and repentance are necessary before baptism, without which the ordinance is of no manner of use, and not only so, but Christ has commissioned his servants to preach to them, to teach them, and then baptize them; and has promised that "He that believeth and is baptized shall be saved, and he that believeth not shall be damned. Now if this commission is to be applied to infants, they will all be damned, both baptized and unbaptized, for all that this commission applies to must be damned except they believe, and this will apply to baptized ones and unbaptized ones. Now, no one will hold that all infants are damned; therefore no one will consistently apply this commission or any part of it to infants.

Enquirer.—You seem to make this matter very plain, were it not for one thing, and that is this: The reflection arises that millions of people have had no other baptism but infant sprinkling, and it is painful to think that they are all in error, and that those who have died will not enter the kingdom of God. What then will become of them?

Saint.—Those who have not had the gospel in its purity and fulness in this world must have it preached to them after they are dead, that they may be judged according to men in the flesh, and live according to God in the spirit. This objection might be made with equal propriety by the hundreds of millions of Pagans, for there have many millions more died in the faith of Paganism than those who have died in the faith of perverted Christianity in all its various forms. Now these Pagans were quite as precious in the sight of God as those who have lived and died in error under the perverted forms of the Christian religion. Now the same answer will apply to both. They must have the gospel in the life to come or they cannot enjoy the presence of God in the celestial glory. (See Peter's epistles).

Enquirer.—But how came all Christendom to be so long in error on these subjects?

Saint.—The Roman Catholic Church (the whore of all the earth) handed down this error of infant baptism for many ages, and the Protestants never reformed it, therefore it still exists.

Enquirer.—But could not ministers who are sent of God in the different sects have detected this error, seeing they are sent to minister salvation, and salvation depends on the gospel in its fulness and purity.

Saint.—The fact that they continued in this error proves to a demonstration that God did not send them, for when he sends them he reveals to them his truth, and they know the truth, and are made free by it, and are sent to bear witness of the truth. "He that followeth me shall not walk in *darkness*, but shall have the *light of life*." But if more proof was wanting that they are not sent of God, we may have it from their own doctrine, for their doctrine is that God has given no revelation for many hundred years. Now if this be the case, how could he send them? He can only send men by revelation. And the Roman CatholicChurch being once corrupted, could not hand down a true priesthood any more than a thistle can produce a fig.

Enquirer.—It appears, then, that the whole Church has been in the wilderness of apostacy and corruption for many centuries. But pray, sir, tell me, how did the Latter-Day Saints first originate, or from what source did they first obtain their priesthood and ordinances? Have they come down in purity from the days of the apostles, and been hid up in some detached or secluded part of the earth, where, unknown and undisturbed, they were enabled to keep the commandments of God and the faith of Jesus unmixed and uncontaminated by the dark mists of Popery which overspread the rest of the world? Have they now burst forth from this retirement, as the champions of truth, to arouse the world from its long slumber, and to usher in the latter day glory?

Saint.—Some of those who held the holy priesthood in ancient times, the priesthood which is after the power of an endless life, without beginning of days or end of years—some of those, I say, being raised from the dead, and others translated, still hold the apostleship and priesthood; and it has pleased God to send them as holy angels to earth to reintroduce the pure gospel, and to commission and ordain the first instruments of the Latter-day Saints; and through this means the Church has been raised up, the ordinances and gifts restored, and thus the latter day glory has dawned upon the world, to prepare the way for the restoration of Israel, and the second coming of the Messiah.

Enquirer.—This is indeed glorious news, if it be really true; but what are the evidences on which these important matters rest?

Saint.—The ministering of angels, the visions and the revelations made to the founders of the Church of Latter-Day Saints, are well established by the testimony of many witnesses, the greater part of whom are yet alive, but some are fallen asleep. These all testified that they had heard, and seen, and handled of the things which are now revealed; and, moreover, the Holy Spirit attends the ministering of the Saints, and confirms the word with signs and wonders, and gifts and mighty blessings, by the enjoyment of which the saints who hearken to the testimony of these witnesses are enabled to come to the knowledge of the truth, and to add their testimony to those of the first witnesses; and thus a great and marvellous work is rolling forth among the children of men; and thus many things which were revealed and published some ten or twelve years since are now being fulfilled in the

eyes of every candid observer who has paid any attention to these things.

Enquirer.—But is it not possible that these thousands of saints who testify to visions, angels, revelations, and gifts, are all deceived by imagination or by some vain and delusive spirit?

Saint.—The same question might be asked with equal propriety in regard to all the angels, visions, and revelations which were enjoyed by the ancients, and recorded in the Bible, as these modern manifestations are quite as well authenticated as the ancient, and a modern man is no more liable to be deceived or to deceive others than were the ancients. But if there be need of caution in this matter when so well authenticated, then how much need have we to be cautious how we embrace those systems which do not even profess to be revealed from heaven, and which offer no testimony whatever of their being true; for instance, the Church of England, Methodists, and other modern sects, can neither bring Scripture, nor angels, visions, revelations, or any thing else to prove that God has instituted their churches or systems of worship; on the contrary, they declare that God has revealed nothing to any man for more than a thousand years past, and that the Scripture order of things is done away for ever, and their senseless forms without power instituted in its stead.

ENQUIRER: Really, sir, I must say that the great truths you have set before me are reasonable and evident; and I am inclined to embrace the truth, and to cast my lot among the saints. But is there no preparation on my part which will make me more fit to repent and be baptized? Or must not God first do something to make me worthy?

SAINT: No; God has done all on his part, and has sent you the gospel of reconciliation; and the first thing he requires of you is to repent and be baptized in his name for remission of sins, and then he has promised to remit your sins and give you the gift of the Holy Ghost. Now, if you believe him, come now, and take him at his word, for if you tarry till you are better, you will never come at all.

I must now close this conversation by forewarning you that the day of the Lord is at hand, and not many years hence the Son of God will be revealed from heaven; and then all the wicked will be destroyed from the earth, and the saints of the Most High will possess the whole earth, and reign for ever and ever.—AMEN.

INTERESTING NEWS FROM ALEXANDRIA AND JERUSALEM.

Letter from Elder Hyde.

Alexandria, Nov. 22, 1841.

Dear Brother Pratt,

A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Java.

I have been at Cairo, on the Nile, because I could not get a passage direct. Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyroote a battle was fought in the mountains of Lebanon, near that place, and about 800 killed. Robberies, thefts, and murders are daily being committed. It is no uncommon thing

to find persons in the street without heads. An English officer, in going from St. Jean d'Acre to Beyroote, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days' quarantine before we ascended the Nile. On our passage up he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American consul's, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left him. He told me before we arrived at Cairo that he was 27 years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives for ever and ever:—

"O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine *Anointed One* expired.

"Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

"Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honour of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an

oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—'Yea, those nations shall be utterly wasted.'

"Though thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favour unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society.

"Do thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom

I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.

"O my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honour the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honour will we ascribe unto God and the Lamb for ever and ever. AMEN."

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Triste, and from thence I intend to proceed to Regensburgh, and there publish our faith in the German language. There are those who are ready and willing to assist me.

I send you this letter by Capt. Withers, an English gentleman, who goes direct to England on board the Oriental steamer. He has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on board of her to England, but this I cannot do.

On receipt of this, I wish you to write

to me immediately, and direct to Regensburgh, on the Danube, Beyern, or Bavaria. If you know any thing of my family, tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, rest upon you all from this time, henceforth, and for ever.

AMEN.

Your brother in Christ,

ORSON HYDE.

P.S.—Mr. Gager died on the 15th instant, at four o'clock in the afternoon.

SIGNS OF THE TIMES.

EARTHQUAKES.

(From the Preston Pilot.)

Up to the 10th of November a series of storms and earthquakes have desolated parts of the Two Sicilies and Calabria, a region of volcanic fires. The people are in a state of great alarm; and from the mischief already done, it is frightful to apprehend what ravages may follow. The meteorological phenomena throughout the larger portion of Europe for the last two or three months have been of an uncommon and unsettled character, and the weather generally severe. On the 25th of September extraordinary perturbations occurred in magnetic observations at Greenwich and elsewhere.

DESTRUCTIVE EARTHQUAKES IN CENTRAL AMERICA.

(From the Liverpool Albion, Dec. 13.)

By a letter received from Central America by the last Jamaica packet, it appears that the entire city of Cartago, containing a population of 10,000 persons, was destroyed by an earthquake early in the morning of September 2nd, though, as nearly all the inhabitants had previously risen, but few (not more than forty or fifty persons) were killed or wounded. This earthquake occurred without previous warning, and was connected with an eruption of the well known volcano about three leagues distant. A smart shock of the same earthquake was at the same time felt in the town of San Jose, not far distant, at which place the earth trembled for several days subsequent, but not much damage done there.

ATMOSPHERIC PHENOMENON.

From the Liverpool Albion, Dec. 13.

A luminous and electric ball was seen in the sky over Windermere on the 25th ult. In the course of three minutes it assumed the shapes of a pyramid, a flame, a spiral serpent, the figure of the letter Z, very brilliant at its angles, and lastly, of a compressed crescent, when it disappeared.

A well known correspondent of the *Liverpool Albion*, signing himself "R." of Prescott, on meteorological subjects, writes thus in that paper of the 6th inst.:

"God will not be mocked in his designs on earth, but the forms of light and the clouds may yet instruct them of their deficiencies. Never before did I see such funereal, such lugubrious and portentous visions of sky evil as for two months have hovered over us. Never within the memory of man did such clouds produce such successions of thunder storms, inundations, and hurricanes. The locust, the horse-resembling, the crucial, the palmated, the sheaf-reared ensign of Ceres, the funereal meshlike, the serpentine, the snake rod-like: these have never failed to be the sequents of forms of light more terrible than they, and which seem to have been prepared to exhaust over our land a magazine of evil, of which none of us can yet proclaim the end, and of which, it is more than probable, we have only seen the beginning. Be warned, ye great ones of the land, for God's wrath is on the wheel of nature, working it towards a nation's destruction. Once more I say, be warned!"

OUR DUTY TO THE POOR.

It is the duty of the several branches of the Church to do all they can in righteousness for the industrious and suffering poor who are among them, especially those of the household of faith. But at the same time they should take due caution lest they are imposed upon. Now in order to do this, it is not good for members to travel from one branch to another to solicit charity, &c. First, each branch has its own poor, with whom they are well acquainted, and of whom they are prepared to judge, and these are all they are able to be burdened with, and more too. Secondly, if this principle of itinerant begging were suffered, a dishonest man, who would rather lounge than work, might live for years—a day or two in one branch, and so in another, and never seek employment. This would open the temptation for hundreds of others, and in a few months hundreds of dishonest persons might be turned loose upon the churches under the name of saints in distress. We have heard of some of late who came through different branches with a recommend from some elder, and who, on pretence of going to some place of relief, or to seek work, have lived a day or two on one branch, and a day or two on another, perhaps not more than two miles, or one mile distant from each other, and thus they have idled away their time, and imposed upon the simple, while perhaps the industrious poor, or the faithful ministers of the gospel, have been neglected.

These things are painful to the heart of the saints, and must be effectually done away.

Men sometimes come to us for a line to certify their membership, and then make use of it to influence the different branches to help them. We therefore wish it to be distinctly understood that no line or certificate of membership from us is to be construed into a paper to influence itinerant begging.

While, on the other hand, we hope that the hearts of the saints will ever be open to afford a night's lodging or a morsel of bread to the suffering stranger who may be providentially thrown among them.

Again, many industrious and faithful brethren may be destitute of employment, and may need a helping hand to enable them to emigrate to a land where bread is cheap and work plenty. Now we would recommend that those who are able LEND the means for them to emigrate instead of bestowing the means gratis, because those brethren, as far as they are able-bodied, can pay them again when they are in a land of *labour* and *bread;* and if they have it to give they can give it to the sick and the afflicted, the widow and the fatherless, or for the support of the ministry, or to build the cities and temples of our God.—ED.

The Millennial Star.

MANCHESTER, JAN. 1ST, 1842.

THE NEW YEAR.

Eighteen hundred and forty-one is numbered with the past. Its hopes, its fears, its joys and sorrows, its pains and pleasures, all are gone—for ever gone! The recording angel of eternity and time has deposited in the archives of the tabernacle of heaven another volume, another year's history of the deeds of all living. There they stand in unfading colours, on imperishable materials, and not one sentence can ever be abated or erased from the page of stern unalterable truth. The wars, the oppression, the injustice of nations with each other—the pride, luxury, extravagance, and oppression of kings, nobles, and rulers—the hypocrisy, deceit, covetousness, and abominations of blind guides, under the name of Rev. Priests—the crimes of the people, and especially the LIES of religious bigots, which they have published against the Saints during the past year—all, all stand recorded on the unfading page, to be read before the face, and in the ears of the assembled universe, in the great day of restitution.

Where then will the ungodly hide themselves? Would they not give worlds that one sentence could be altered,—that a single word could be blotted out? The groans of enslaved millions, who toil while others sleep, and who fast or faint while others feast—the cries of the oppressed, the sorrows

and sufferings of the poor, the tears of the widow and fatherless—have ascended high; they have come up before the throne of judgment—they have entered the ears of Israel's God, against spiritual wickedness in high places while the souls of those who have been slain for the testimony of Jesus are joining with these in mutual cries for vengeance on the earth.

On the other hand, the patience, the labours, the perseverence, the virtues, the long-sufferings, the gentleness, the goodness, the brotherly kindness, the charity, the meekness, the forbearance, the zeal, and the faith of the servants of the Most High, are recorded to stand as a memorial in that day when it shall be said, "Come ye blessed," &c.

Happy is that man who can say that the record of the past, as relates to himself, reads as he could wish it to read. Who can look back upon his own history and say "It reads as I would choose to have it read, if I could live the same time over again?" Who (even among those who desire to do good) can trace the record of 1841, line by line, sentence by sentence, in relation to their own deeds, and not wish a single sentence to read otherwise? Methinks we should all be glad of the opportunity of revising the record. But, alas! that cannot be—the past has passed for ever, and—

"What is writen, is writen."

Yet there is one thing remains for us to do, and that is this:—Let 1842, and all succeeding years as far as they are allotted unto us, be spent as we wish our history to read. In short, let the future be a revised edition of the past; that when the volume of our life is finished, we may never blush when the page for 1842 is opened, and so on to the word "finis."

The year 1841 has been an eventful one with the saints of light. The heralds of truth have gone forth from the wilderness; their voices have been heard afar off. The islands of the seas have been made glad—the poor and meek have increased their joy, while the strongholds of priestcraft, error, and superstition have been made to tremble, as if about to fall to dissolution. The church in the land of Zion has been gathering strength, and gradually recovering from that awful storm of persecution which had been hurled upon her during the previous years. She has increased in numbers, and has enlarged her borders throughout the length and breadth of that land, and will soon be able to "arise and loose herself from the bands of her neck," and shine forth, fair as the moon, clear as the sun, and terrible as an army with banners.

Many are the signs and judgments which we have had occasion to record during the past year, and which to us are sure tokens of Messiah's coming and kingdom, while to the wicked they are so many tokens of perdition and destruction.

But we come now to speak of the future. To the natural mind the present year seems to be ushered in with the prospect of universal peace. The war with China and India appears to be nearly concluded; and all observers are ready to say "peace and safety," But mark well!—it is like the deceitful calm which precedes a frightful tempest. The sword of vengeance hangs over the heads of many nations. A little cloud, like a man's hand, is discerned above the horizon, and ere long the war clouds will gather with dark and threatening aspect, the roar of its artillery will sound dismal in the distance; its lightnings will flash terrific, and the clash of arms will deluge the plains in crimson gore; for the day of vengeance is close at hand, and the year of the redeemed will soon come. Then shall that which is written come to pass, "The ransomed of the Lord shall return and come to Zion, with songs of everlasting joy. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The year 1842 will be an eventful year with the Saints of the Most High God, for the increase of faith, the spread of truth, and the rolling forth of the kingdom of God. It is a year in which signs, and wonders, and judgements, and the power of God in the fulfilment of prophecy will be more fully manifested.

May the king of saints speed his work; for true and righteous are his judgments.

We publish in another column an interesting communication from Elder Hyde, which will be perused with peculiar interest by the saints, and by all who feel interested in Jerusalem and the Jews,

It appears that Elder Hyde has suffered much, being several days without food, and at other times living on snails, but the Lord has preserved him thus far through wars, famine, and pestilence, as well as through perils of robbers, thieves, and murderers; while a missionary of another order has fallen by his side, being called away by death. For this preservation we feel truly thankful, and we pray that God may still preserve him, and restore him in safety to his family and friends.

Through his persevering exertions, and the prayer offered up on the Mount of Olives, the land is now consecrated, and dedicated to the Lord for the restoration of Israel. It would seem by the *war* which is raging in that country that the ground is being disencumbered of the Catholics and other barbarian tribes, and is being vacated for the Jews, while seven thousand now dwell in Jerusalem, and great numbers of others in other parts of that land.

But O! when we read the prayer offered up on the holy mount—the same place where Jesus often prayed, yea the mount from which he ascended, and upon which he will again set his feet—when we reflect that God's covenant people (Israel) were prayed for there—that Zion and all her sufferings were remembered there—that the chains and fetters which we have worn, the dungeons where we have been confined for the testimony of Jesus, were mentioned there before the Lord—and that prayer recorded both in heaven and on earth to stand as an imperishable memorial to all generations, and to be answered speedily upon the wicked—when we reflect upon all these things, our feelings are too intense for utterance; they cannot be written; but when the nations behold it fulfilled, and Zion and Jerusalem become the joy of the whole earth, then will this prayer and the mission connected with it come into honourable remembrance. Which may the God of Abraham, Isaac, and Jacob, speedily grant, in the name of Jesus Christ.

We learn that the Protestant clergy and their followers, who are afraid to discuss the doctrines of truth, in order to traduce the characters of the saints (in imitation of old times) have hired another Balaam (or Brindley) to curse in their stead. Now we say to this tool, that although he do nothing but lie and rail, we take his invectives as so many compliments to our cause. Perhaps others may make him feel the weight of the strong arm of the outraged laws of England, for his abominable and libellous course against us. He and the clergy have conceived mischief, and as a natural consequence they bring forth iniquity, and will reap dishonour. They hope to uphold their tottering craft, and reap a rich harvest of pecuniary profit from such venomous slanders as this hired serpant may spit at us.

We have no doubt that their gladiator would take his oath that all his fictions are realties.

As drowning men catch at straws, so it would seem the clergy catch at every idle tale, in order to employ it as a weapon to impede the march of truth, which is now traversing this great empire with mighty strides. As well might they attempt to impede the progress of the sun as he travels in the greatness of his strength through the broad expanse of heaven, or to extinguish his rays at noon day, or hurl the planets from their orbits, as to imagine for a moment that their puny efforts will stay the work which the great creator of the universe hath set his hand to accomplish.

PURSE AND SCRIP.

Feeling that a few observations will be useful at present on the subject of the support of the servants of God, we offer a few remarks under the above head.

While the Lord has pointed out a

suitable way in his word, and made ample provision whereby the faithful servants whom he sends shall lack for nothing, the children of men have run to two extremes opposite to each other, and both erroneous. To correct these extremes, and call attention to the Lord's own way, is our object at present.

Firstly,—Almost all Christendom have heeped to themselves teachers who teach for hire, and therefore (if the Saviour can be credited) care not for the flock.

Secondly,—Others seeing this evil, and wishing to remedy it, have taught the people that men *who are really sent* should not only go without purse or scrip, but that they should receive nothing for their support or expenses, or that of their family, and that the people should not give any thing.

Now we would ask,—How shall their expenses be paid? Must they stay at home and work a few years, and lay by sixpence a week, and then go and spend it? or must they steal, rob, beg, or dig money? or is the Lord so fearful of displeasing the children of men by a demand upon their purses that he, rather than require them to exercise their charity, should send angels and ravens to nourish his servants in all cases?

These questions need no answer. It is plain and self evident that such a doctrine is grossly erroneous, and only comes from an over zeal to oppose priestcraft.

What then is the true doctrine in regard to these matters?

In answer to this we would say that no man should be *hired*, and thus make preaching a trade. Secondly, No man should go before he is sent. Thirdly, He should not take thought to provide himself *purse* or *scrip*, or a quantity of clothing beforehand, so as to be at his own charges, but should go by faith in the promises of that God who sent him. It then becomes the people's duty to feed him, clothe him, entertain him kindly, to bear his expenses from place to place, and to aid his family, if he has one, whose circumstances will not enable them to support themselves.

But how shall they do this if he teaches them that they need not do it? It therefore becomes his duty to tell them he has come without providing himself *purse* or *scrip*, and therefore he expects them to have the kindness to contribute freely and liberally to all his necessities, while those who are hirelings need no such contributions. Now those who have taught otherwise would do well to say with Paul, "*forgive me this wrong*," and then hereafter teach the people their duty.

It is true, Paul refused money or support from one or two branches of the church, and would not take anything from them. How then did he obtain his support? Let him answer; he says as follows:—"*I robbed other churches, taking wages of them.*" And he further says that he did this in order that he might glory im making the gospel without charge in these other branches.

But he acknowledges this to be *wrong, and asks their forgiveness*, but *still persists in that wrong.* Now, it was unreasonable in him to ask them to *forgive* him while he *still persisted* in the *wrong.*

Well, there have been many Pauls in this respect among Latter-Day Saints in England. They would rob other branches, or even look for money from their fellow labourers; and at the same time refuse that which was offered them by those who sat under their preaching; and this in order to glory.

Now, if they would, like Paul, be forgiven of *this wrong* let them repent, and the Editor of this paper will begin with himself. First, then, I do not recollect of having refused money in one single instance where it has been offered me in England, except in some cases where the giver was extremely needy; and in that case I was conscience-bound, and therefore did not wrong by refusing.

Now, if my enemies accuse me of refusing to take money when offered, by those who could spare it, they accuse me falsely. Nor do I wish, (like Paul) to glory in any such like vanity.

EDITOR.

CORRESPONDENCE.

Liverpool, Dec. 14, 1841.

Elder Pratt,

Beloved Brother in Christ,—Having finished my labours in the regions of Bedford and Birmingham, I arrived in Liverpool on the 28th of October, on my way to my family in New York.

I found on my arrival that large placards were posted through the town that I would preach on the following Sabbath in the Music Hall, and in the evening give my reasons for renouncing the doctrines of Methodism and embracing the doctrines and principles of the Church of Christ of Latter-Day Saints. When evening came the people were quite in a ferment. The Music Hall was filled to overflowing, there being more than 2,000 people present. At the close some of the *good Christians* (so called) began to disturb the meeting. I arose and told them we had taken that place to worship God in, but if any of them thought he could prove our doctrine false, he should have an opportunity in fair open discussion. After the close of the meeting, a Mr. J. B. Philips, of the Church of England, came forward and desired to discuss the subject. He said he considered himself fully competent to prove our doctrine false.

Arrangements were soon completed. The discussion was to be held in the Queen's Theatre, the subject heing the Book of Mormon and our principles, and to continue three evenings. The Bible was to be the rule of evidence by which all decisions were to be made. Each chose a chairman, and they chose a third as an arbitrator between them.

Mr. Philips nominated Dr. Wetherall, a highly respectable medical gentleman of Liverpool, belonging to no religious society. This gentleman had never attended our meetings, and was an entire stranger to myself and the saints, and our opponents, in nominating him, said they knew him to be an impartial man, a gentleman, and a man of truth, and so I found him.

I opened the discussion by showing that the Bible did not contain all the word of God, but that it spoke of many books written by prophets, which, if they had been in the Bible, would be Bible just as much as any of the books already contained in it.

I then set forth that the Book of Mormon was the book spoken of by Isaiah, 29th chap., and also that it was the record of Joseph in the hands of Ephraim, to be brought forth in the last days, just previous to the gathering of Israel, and this in fullfiment of the 37th of Ezekiel, and many other plain prophetic declarations.

When my opponent arose, he seemed astonished that I should prove the Book of Mormon true by the Bible; and I believe he was astonished, for it soon appeared that he knew nothing of the contents of the Bible. He did not attempt to answer my arguments, but enquired of the people if he should examine the characters of the saints. Of course some cried out, "Yes," for some of the priests were present, and they saw that their craft was in danger. He then commenced slandering and belying our elders, calling them "money diggers," "Gold Bible Company," "banditti," and many other such like terms, embracing all manner of evil falsely against us, for Christ's sake.

To these things I replied that if he wished to examine characters we would commence between our two selves, but that I thought we had come before the public to discuss *doctrine* not *characters.* I then asked him to prove one of those charges against me, as I was an elder, and all the elders were accused. At this time some of the people cried out "His name is not Philips, but Boyd." Others cried out for him to pay the old woman in the market for the eggs and butter that he had cheated her out of some years since, when his name was Boyd. At this he jumped up in a tremendous rage, and protested against an examination of characters. I began to find that "something was rotten in Denmark." So much for the character of this champion of the devil and the sectarians.

He said no more about character.

On the third evening, having failed to

disprove one of our principles, he, by the council of his sectarian friends, brought with him a glass of poison, and said if I would drink it they would all be Latter-Day Saints, although he had previously said that all our doctrines and principles came from hell. I replied, that I understood the Bible (not poison) was to be the rule of evidence, but if he would point out one single place in the New Testament where a servant of God ever drank poison to convince a set of ungodly infidels of the truth of the religion of the blessed Jesus, I would then be willing to do the same. This he failed to do, and being his last resourse, he lost the day. On a show of hands more than one half of the entire congregation held up their hands in our favour.

Dr. Wetherall decided that Mr. P. had failed to prove a single point against us, and said that I had proved every point, the Bible being the rule of evidence.

I would here state that the name of Mr. Wetherall deserves to be cherished by every lover of truth for his noble and disinterested conduct in this discussion, not because he gave his decision in our favour, but because that he throughout the discussion proved himself to be ("one of the noblest works of God") an honest man.

After the above I continued labouring in the ministry in Liverpool for above four weeks, during which time I held two more discussions, one in the Hall of Science, with a Mr. M'Intosh, a Socialist lecturer. This gentleman and his friends treated me with respect and kindness, and I will say that as a people they acted much more Christian-like than any sectarian congregation I have seen since my arrival in England. My prayer is that they may be led into the truth.

A few days after the above a Mr. Brindley advertised to lecture against the Latter-Day Saints, and stated that any one was at liberty to speak three-quarters of an hour, and then he would reply. I went to hear his lecture; a clergyman of the Church of England took the chair. Mr B. then commenced slandering, misrepresenting, and, I believe, wilfully lying against the Saints in a most shameful manner. At the close, I arose and challenged him to meet me in a fair open discussion on equal terms. He avoided giving me an answer to the challenge, and himself, chairman, and party, treated me in the most shameful manner. The clergyman who presided proved himself to be a reverend *liar*, by stating that I should have an opportunity at the close of the meeting to put any question to Mr. Brindley that I wished. After the chairman and Mr. B. had both pledged their word to that effect, I waved the settling of the challenge until the close of the meeting; and then one of the most disagreeable scenes took place that I have witnessed, viz., they proved that one of our elders had prayed for a sick child, whose parents had no faith, and the child was not healed. This in their estimation proved the doctrine false. But the twelve apostles all tried to heal the sick in one instance, and could not, and Jesus told them that this kind cometh not out but by prayer and fasting. But if the Latter-Day Saints cannot cast out every kind without fasting or faith either, then they are considered impostors. After this they proved something still more wonderful, viz., that one of the Latter-Day Saints had died in London, and this (they said) proved clearly that we had not the gift of healing in the Church. Yet they are willing to admit that the former day saints had the gifts of healing, although they all died. Paul could advise Timothy to take a little wine for his stomach's sake and his often infirmities—he could leave his fellow labourer at Milletus sick, because he had not faith to be healed; but in *this enlightened age* every one must be healed, faith or no faith, and no one must die, or it proves us to be all impostors. Well, as I before stated, Mr. B. and his chairman proved themselves guilty of the most wilful falsehood by denying me the privilege of saying one word. I told them of their promise, but they said they did not care, and again forbid me saying another word on the platform.

On the following day they published that I should attend at the Theatre in the evening to prove that we could work miracles. This he did to get a full house and line his pockets by deception and lies.

On the following week I publicly challenged Mr. Brindley, or any sectarian priest in Liverpool, to discuss our principles, but no Mr. Brindley made his appearance, nor will he ever, for he is fearful to be tried by the word of God, knowing that it condemns him on almost every page.

Thus, you see, this mighty champion, this tool of sectarianism, dare not meet in fair open discussion, well knowing that if he should do so his iniquity and falsehood would be made manifest to all men.

I also held a discussion two evenings with a Mr. Stevenson, a Wesleyan minister, who treated me in a very gentlemanly manner, and acknowledged to the people that many of our principles were true, especially the gifts, blessings, and signs following the believers in all ages, in proof of which he quoted John Wesley's notes on the New Testament, thereby proving that there are very few Wesleyan ministers in these days. The fact is they are almost all done away, as well as every thing else that is good. At the close of the discussion Mr. Stevenson did not wish a show of hands on the subject, but wished every one to judge for themselves.

On Sunday evening, Dec. 5th, I delivered my farewell address to the people of Liverpool. It was on the subject of restoration. We had the largest congregation ever assembled in the hall with the saints. There was said to be two thousand five hundred people present. It was a time long to be remembered. At the close the whole congregation, with the exception of a dozen or two, arose and gave me their prayers or good wishes. Hundreds are believing, and many are being baptized from week to week—prejudice is giving way on every side, and the prospect brightens for a mighty ingathering of the honest in heart. The saints and friends have kindly supplied my temporal wants—my passage is now paid, and I expect to leave England to-morrow for New York; and in leaving this country, I bear my testimony that the saints in this land are a kind, warm-hearted people. They have always ministered to my necessities, and their kindness will never be forgotten by me while heaven gives me intellect. My sincere prayer is that God may reward them for all their kindness to his servants.

I must now close by subscribing myself your friend and brother in the new and everlasting covenant,

GEORGE J. ADAMS.

Bedford, 5th October, 1841.

Beloved Brother Pratt,

Having finished my labours in this region of country, and being about to leave for Birmingham and Liverpool, on my way to the city of New York, I conceive that it may not be uninteresting to the readers of your valuable periodical to see a short account of the prosperity of the Church of Christ and the onward march of truth in this place and its vicinity.

Since I wrote to you in June last, at which time the Church in this whole region of country numbered about one hundred members, the truth has been rolling forth with power; and through the assistance of the united efforts and untiring zeal of Elder Joseph Brotherton and the priests in this region, aided by the spirit of the Most High God, we now number nearly two hundred.

The gifts and blessings of the spirit of God are extensively enjoyed by the Saints, particularly the gifts of healing, tongues, and interpretations. In looking back to the time that I was sent here to take charge of the Church, which was in April last, I see great cause to rejoice and praise the name of the Lord. The Church then numbered about fifty members and three priests; now there are nearly four times that

number of members.

Sectarian traditions, lies, and slanders are giving way to the power of eternal truth on every side; the officers and members are united, and love one another, indeed I have never seen a Church more in unity and peace than the church here at this time.

Scores are believing in many of the surrounding towns, and we are baptizing almost daily.

Last Sabbath was a day long to be remembered; there were seventeen confirmed, and several ordained to offices in the Church. In the evening, when I gave my farewell address, there were hundreds to listen, many of whom could not get into the chapel. After having spoken to them nearly two hours I bade them farewell; and the kindness of the Saints of Bedford, Honrydon, and the neighbourhood, who were assembled, I shall remember as long as memory lasts. They are a kind, warm-hearted people, and the prayer of my soul is that the God of Abraham, Isaac, and Jacob, who brought again from the dead our Lord Jesus Christ, may bless them and preserve them faithful unto the end. Amen.

I remain, my dear brother,
Yours in the everlasting covenant,
GEORGE J. ADAMS.

POETRY.

THE NEW YEAR.

All hail! the new-born year!
Thrice welcome to the Saints,
Whose coming Lord is near
To end their long complaints:
Sweet hope, still perching on thy wing,
Anticipates a happier spring.

When life shall spring anew,
And vegetation bloom,
And flowers of varied hue
Shall spread a rich perfume,
While happy birds fill every grove
With songs of joy, and life and love:

But these a type shall be
Of glories more sublime—
A wondrous jubilee
Hangs on the wings of time;
Near and more near redemption comes;
Near and more near the sinner's doom.

We hail with joyful song
Each period as it flies,
Nor wish the moments long,
When Jesus from the skies
Descends with all his glorious train,
And glorifies the earth again.

Come tune our songs anew,
And join in hymns of praise
To him whose power we view
In these eventful days:
Whose arm shall make the nations yield,
And conquer death, and win the field.

All hail thou glorious King
Of righteousness and peace,
Thy promises we sing,
And hope for quick release;
Let Zion find her promised rest,
And nations in her courts be bless'd.

EXTRACT OF A LETTER FROM ELDER HYDE.

Another Letter has just come to hand from Elder Hyde, dated Jaffa, Oct. 20, 1841. He was then on his way to Jerusalem, the date being much earlier than the one inserted in another page. We have only room for the following extract, which we publish as among the most extraordinary signs of the times.—"On my passage from Beyroote to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw. And what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold on the hilt of the sword.—The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Oh, Allah! Allah! Allah!" was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me, which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."—Yours in Christ,

ORSON HYDE.

O Lord, Lord, Lord.

TO EMIGRANTS.—The Ship Tremont, Capt. Gillespie, master, is chartered by A. Fielding to sail for New Orleans on the 12th of January. The Saints who wish to emigrate will find a cheap and comfortable passage on this vessel. Early application will be necessary, as the list is nearly full.—Another will probably sail about the first of February.

MANCHESTER:
Printed and Published by P. P. PRATT, 47, Oxford-street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 10. FEBRUARY, 1842. VOL. II.

CONTENTS:

An Epistle of the Twelve 145
Progress of the Work in America..... 149
Advice to Emigrants 150
The Glasgow Conference 152
Emigration 153
Notice to Agents and Patrons 155
Editorial Remarks 155
Errors of the Priesthood Corrected 157
Letter from A. Gardner, late Mormonite Elder..... 158
Poetry 160
War in India and China..... 160

AN EPISTLE OF THE TWELVE,

TO THE

Saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man, and the Eastern Continent,

GREETING.

Beloved Brethren:—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion. But neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence. It is a subject of no small consolation to us that we have this testimony of so many of you that are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally in the great work

of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in councilling the brethren and in the settling of emigrants, &c. The first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations and proclaim the fulness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favour the stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, is laid, and the walls of the basement stories nearly completed: and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligatians to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest; and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them they cannot make a more acceptable offering unto the Lord than by appropriating towards the building of this temple.

He that believeth shall not make haste, but let all the saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing We would not press the subject of the gathering upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your

souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure, through the stoppage of factories and similar occurrences, and we would council those who have to impart unto those, who have not, and cannot obtain, remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the labourer, neither must he starve who would, but cannot, find employment, Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to the heavens or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again and the judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom and the wise, the virtuous, and meek, shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and council who are among you; and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall receive right council.

Remember that those whom John saw on mount Zion were such as had come up through great tributation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils and trials and temptations, and afflictions by sea and land, in your journeyings hither; and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him with their foul anathemas, beyond anything which you have ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own, cast out as evil, as gluttonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor Here they will be threshed with all sorts of difficulties, trials, afflictions, and every thing to mar their peace which they can imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer

himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things, if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; Come direct to New Orleans, and up the Mississipi river, for the expense is so much less, and the convenience of water navigation so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make New Orleans their general established port, and be sure to start at such times that they may arrive during the cold months, for the change from the cold climate of England, to this place in the hot season, is to great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by councilling to their own advantage, if they have the opportunity.

The church has commenced a new city twenty miles below this, and one mile below Warsaw, called, Warren, where many city lots, and farms in the vicinity, can be had on reasonable terms, and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labour for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanics tools according to their professions, such as carpenters, joiners, cabinet makers, hatters coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, [convenient for transportation,] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens cottons hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufacturing, so that Zion and her stakes, cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see in all these things and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the first Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied upon you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF
JOHN TAYLOR,
GEO. A. SMITH,
WILLIARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

PROGRESS OF THE WORK IN AMERICA.

Northbridge, Mass, Oct. 10, 1841.

Dr. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have laboured in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prevailed, the number of chapels, churches and priests, the superstition of the people, and considering too, that Salem is the place where witches formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen them, knowing that considerable time has elapsed, since any travelling elders called on them. Since my arrival a series of letters have been shown me, from Mr. ——post master of ——in this state, to his brother of this place, and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in many parts of the Union, and is estimated at about twohundred and fifty-thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, anthor of several works devoted to the cause of Universalism. He knew nothing of this work but by report, untill some time during the past summer, when two of his brothers, tradesmen of Boston, became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it but strenuously opposed it. One of his Brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbors, and night after night taught the work to them until some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th, written from New York says, 'I arrived in New York on Friday, and spent some time in hunting up Latter-day Saints. I went to Brother Adam's, where I was received with great kindness. On Sunday I was baptised, and after being taken into the church by the laying on of hands, Oh the blessings that rested upon me!—The next morning I had the gift of tongues.'

I was ordained an elder, and am now

going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on the 23d on board a steamer. His letter of the the 29th written at Charleston, says in describing his journey. "Meantime the subject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised to find on board three Methodist Ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Latter-day Saint and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptised .I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptised. The captain also said he believed it with all his heart. When we reached Charleston we stopped at Captain Hall's, and next day the Methodist ministers, the Orthodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptised. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Captain Hall says he will pilot his boat till spring and then he will pilot his family to the west."

When God works who can hinder, I am dear sir your fellow labourer in the gospel. ERASTUS SNOW.

ADVICE TO EMIGRANTS.

Nauvoo, Nov. 9, 1841.

Dear Brother in the new and everlasting covenant,

I consider it one of the most important things to describe a country that is set apart for emigration, for upon the description depends the satisfaction of those who set off with an intention to live in such or such a place. Now there are some who would scrape up all the trash that could be obtained, and consider that this would be a reasonable caution for his friends who desire to live in that region of country of which he is an inhabitant. But others, on the contrary, would extol the place above measure, and give it such praise as it does not really deserve, and eulogy so far that his acquaintance would stretch every nerve and sacrifice every benefit for to be a partaker of those privileges of which this man doth speak; but alas, on his arrival he finds it nothing like it was described to him. From these things, and the consequences depending upon them, I must say that it is nothing better than treason to his friend and an act of wickedness to the world either to rise too high or sink too low in matters of so great importance. My opinion is that a medium is the track we ought to pursue, for in all things with which we have to do there are two extremes, and in them there is considerable danger. Now I am ready to suppose that the letters that have gone from this place appear as a mighty clamour among you, some saying one thing and some another.

After these remarks, I feel disposed to begin where I left off in my last, which you will find on page 252, vol. 1st. of the Millennial Star. Almost the last sentence of that letter is, "But after all, this is a new country." Let us inquire for a moment what may be understood by a new country The

common meaning of the term is a land newly and thinly inhabited. This explanation serves well for this part of the world, for about four years ago there were not more than six houses in this place; but in the dispensation of providence it has pleased God that the people called Mormons (after being persecuted, robbed, afflicted, tormented, and some of them put to death by a neighbouring state) should appear upon this land, and in the state of Illinois they hitherto have found rest for the sole of their feet, and enjoy the benefit of such a seasonable asylum. And if these privileges continue we shall in a short time be a famous city; and if houses continue to be built as fast as they have been for the last summer, the city land will soon be wholly occupied; and if persons from all parts continue to come in in torrents as they have for the last eight months, it is very probable that some will be using the language that the prophet said would be, viz., "Give room, for the place is too small for us to dwell in." But let it ever be remembered that this is a new country, so that those who come to this place should not be surprised nor murmur if some of them should have to make brick; if some should have to quarry stone, and prepare and put them in their place. In building up a place some must fell trees, and some must prepare them for the building; in short every man must purpose in his mind whatever his hands find to do, to do it with all his might. I may say that the generality of tradesmen do not need to expect to find work at their calling at present, but no one need to idle, for there is work, and pay for that work. The prospect of temporal things is far better than it was twelve months ago, and although some were full of doubts respecting the approaching winter, yet the Lord was better than all our fears, and all have been provided for day by day, and hitherto by his help we have been brought.

It may be that some who will see this letter are preparing for to come to this place, and are inquiring what will be needful for their journey. Some say this and some that; and I as one that has gone the road would advise you above all to get a *good supply of patience* whatever it may cost: it will not only be good at the time of sea-sickness, but during your journey, and supposing you should have some left when you come to this place, mind to keep it, for patience is perfectly worked here. But you must be in possession of *great courage*, for you will have to encounter many formidable enemies, and your future happiness depends upon your victory. You must have on the *whole armour of God*, that you may be able to stand in the evil day, and overcome at the time of conflict. You will meet with some who are as wise as serpents, *but not as harmless as doves*. And you will meet with some who will appear in such lion-like rage as if they were going to destroy you in a moment. You will meet with some whose *tongues are smoother than oil*, but the *poison of asps* is under their tongues, and they lie in wait to deceive the simple ones, but turn not aside after them, for their ways go down to the pit, and their works take hold of hell. You will meet with some who will tell you, "We have been up at Nauvoo, and it is a place of starvation, turn in here, and ye shall live." But when persons would pour such language into your ears, it would be good to imitate the conduct of Bunyan's pilgrim on a similar occasion: put your fingers into your ears, and cry, Nauvoo! Nauvoo! for that is the place of peace and safety, for the Lord hath spoken it. And seeing that you are called, be determined to make your calling sure, and leave these apostates to receive their portion with the angels that kept not their first estate.

Notwithstanding the gainsayers and every difficulty, be determined to urge on your way until you arrive at the place appointed by the Lord to be a place of gathering for the people of God; and though the kingdom of heaven is like unto a net that is cast into the sea, and gathered both good and bad, be not dismayed at this, for you will find some that are wicked, and will not

obey the commandments of God; but you will find others who adorn the doctrine of God their Saviour in all things; then it will be good for all who come to this place to be determined to love God, and walk as becometh the gospel of God, and never do so and so, because such and such a man may do it. And if you should see men do those things that are not lawful for them to do, do not fly up and deny the faith; never be so foolish as to go to hell because such a man is willing to go, but leave him to stand or fall to his own master.

In this place there is a temple in course of erection in honour of the only wise God; it is in a good state of progress, and it is expected that it will be finished in the given time, and then the ordinance of the sanctuary will go on according to the appointment of the Lord.

And when these things shall be performed according to the order of heaven, then spectators may look from yonder hill, and use the language of Balaam, and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord has planted."

I remain yours in the
New and everlasting covenant,
FRANCIS MOON.

THE GLASGOW CONFERENCE.

Glasgow, January 14. 1842.

Respected Brother,

I am happy in stating to you that the work of God is still progressing slowly in this region, although opposed on every hand by the busy emissaries of Satan in the form of hireling priests and holy hypocrites, whose only aim seems to be to prevent the people from enquiring after the truth by spreading lies, misrepresentations, and slanderous reports of every description, thus fulfilling the words of the Saviour, "If they have persecuted me they will persecute you! and why this? because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you." And the people generally are much more ready to believe a lie than the truth; so much so, that the promises of Him whose word cannot fail are become as sounding brass and a tinkling cymbal, being altogether superceded by the vain and foolish traditions of men.

Notwithstanding all this, the Saints are rejoicing in the enjoyment of the gifts of God, and some few are still seeking the way to Zion. We held a conference in Glasgow on the 1st of January. The Saints were present to the number of between 200 and 300 from the different branches composing this conference.—After opening the meeting by singing and prayer, Elder M'Auley delivered a suitable address, exhorting and encouraging the Saints to faithfulness, perseverence, and dilligence. He also spoke to them regarding the House of the Lord now in progress; pointed to the exertions now making by the Saints in America, and earnestly impressed upon them the necessity of their mite also being cast into the treasury. He then proposed that all the branches of this conference should unite in sending an offering unto the Lord, by the hand of their delegate to the general conference on the 6th of April. This was unanimously agreed to.

The President then called upon the officers to represent the various branches, and the following is the sum total for the Glasgow conference, including office bearers, 512.

Several ordinations took place, and two new branches were organized.

Several other matters were brought before the conference, but there was one which appeared to be of more than ordinary interest to the Saints, if one might judge by the universal feeling of regret and anxiety which seemed to pervade the meeting. This was a resolution brought forward by Elder C. S. Hamilton, regarding the intimation in the 8th No. of the *Star*, by the editor, of his intention to discontinue that useful and interesting publication, on account of the apathy and indifference of the Saints and people of England towards it. After strongly urging upon the Saints the culpability and criminality of their lukewarmness in supporting the press, and the loss they would sustain if Brother Pratt's expectations were realized he read the following resolution:—

"That this conference has heard with deep regret of the resolution of Brother Pratt, to discontinue the *Star*, and feeling that we have been more or less negligent in supporting it; we now resolve to unite heart and hand, and to make every exertion in our power to support the *Star*, together with other publications; and if other duties call Brother Pratt from his present situation, we would suggest and solicit that some other qualified person be chosen and appointed to conduct the *Star* in his place. We would also recommend our brethren of other conferences in Britain and Ireland to come forward and state their feelings upon this subject. We would also suggest to the presiding elders of the various branches of the conference, that they impress upon the Saints the criminality of casting so much instruction from them. In passing this resolution, we would not be understood as desiring to dictate to Brother Pratt, but only wish to convey our feelings respecting this important subject."

This resolution was unanimously agreed to.

The meeting shortly after dismissed by prayer from the President, Elder M'Auley.

Now, beloved brethren, throughout Scotland, England, Ireland, Wales, and the Isle of Man, we would call upon you to come forward and manifest your feelings upon the subject of the future publication of the *Star* and other works. We would have you to pass similar resolutions to that which was adopted by your brethren in Glasgow. We would have you to remember, however, that faith without works is dead, and that passing resolutions *alone* will not do; you must perfect your faith by your works—that is every one who can must purchase the books, and not only purchase, but peruse them carefully. We hope that these few hints may be a means of stirring up a greater spirit of exertion among the Saints.

If you think it wisdom to insert these remarks in the *Star*, by so doing you will much oblige you Brother in Christ,
ELDER C. HAMILTON.

EMIGRATION.

In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed—a country every way adapted to their wants and conditions—and still more pleasing to think that thousands of the Saints have already made their escape from this country and all its abuses and distress, and that they have found a home, where by persevering industry they may enjoy all the blessings of liberty, peace, and plenty.

It is not yet two years since the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of emigration to the land of Zion.

They were few in number—generally poor, and had every opposition to encounter, both from a want of means and from the enemies of truth, who circulated every falsehood calculated to hinder or discourage them. Newspapers and tracts were put in circulation, sermons and public speeches were delivered in abundance, to warn the people that Nauvoo was a barren waste on the sea shore,—that it was a wild and uninhabited swamp,—that it was full of savages, wild beasts and serpents,—that all the English Saints who should go there would be immediately sold for slaves by the leaders of the church,—that there was nothing to eat—no water, and no way possible to obtain a living—that all who went there would have their money taken from them, and themselves imprisoned, &c.

But notwithstanding all these things thousands have emigrated from this

country, and now find themselves comfortably situated, and in the enjoyment of the comforts of life, and in the midst of society where God is worshipped in the spirit of truth and union, and where nearly all are agreed in religious principles. They all find plenty of employment and good wages, while the expense of living is about one-eight of what it costs in this country. For instance—beef and pork costs about one penny per lb.; flour from 2s. to 3s. for forty pounds; and Indian meal about one shilling for 60 lbs.; butter from 4d. to 6d. per lb., while milch cows are to be had in plenty for about £3 per head, and other things in proportion. Millions on millions of acres of land lie before them unoccupied, with a soil as rich as Eden, and a surface as smooth, clear, and ready for the plough as the park scenery of England.

Instead of a lonely swamp or dense forest filled with savages, wild beasts, and serpents, large cities and villages are springing up in their midst, with schools, colleges, and temples. The mingled noise of mechanism, the bustle of trade, the song of devotion, are heard in the distance, while thousands of flocks and herds are seen grazing peacefully on the plains, and the fields and gardens smile with plenty, and the wild red men of the forest are only seen as they come on a friendly visit to the Saints, and to learn the way of the Lord.

Several large ships have been chartered by the Saints during the present fall and winter, and have been filled with emigrants, who have gone forth with songs of joy; and some of them are already safely in the promised land, while others are, doubtless, still tossing upon the ocean.

The expence of passage and provisions to New Orleans, has, at no time this season, exceeded £4, and it is generally as low as three pounds fifteen shillings. This is remarkable, when we reflect that each passenger has provisions and water provided in plenty for ten weeks. But it is obtained at this low price by a union of effort among the Saints, and by the faithful and persevering exertions of their agents. For instance, they purchase provisions by the quantity, and duty free, and the moment they bid farewell to their native shores, they hoist the *Flag of Liberty*—the ensign of Zion—the stars and stripes of the American Union; and under its protection they completely and practically NULIFY THE BREAD TAX. They eat free bread, free tea, free sugar, free every thing, and thus accomplish a journey of five thousand miles on the same money that it would cost to feed them for the same length of time in England.

Who that has a heart to feel, or a soul to rejoice, will not be glad at so glorious a plan of deliverance? Who will not hail the messengers of the Latter-Day Saints as the friends of humanity—the benefactors of mankind?

Thousands have gone, and millions more must go,
The Gentiles as a stream to Zion flow.

Yes, friends, this glorious work has but just commenced; and we now call upon the Saints to come forward with united effort, with persevering exertion, and with union of action, and help yourselves and one another to emigrate to the Land of Promise.

In this way we shall not only bring about the deliverance of tens of thousands who must otherwise suffer in this country, but we shall add to the strength of Zion, and help to rear her cities and temples—"to make her wilderness like Eden, and her desert like the garden of the Lord."—while the young men and the middle aged will serve to increase her legions—to strengthen her bulwarks—that the enemies of law and order, who have sought her destruction, may stand afar off and tremble, and her banners become terrible to the wicked.

Ye children of Zion, once more we say, in the name of Israel's God, arise, break off your shackles, loose yourselves from the bands of your neck, and go forth to inherit the earth, and to build up the waste places of many generations.

All who would go before September next, should go in the early part of March, as it is as late as is advisable to venture by way of New Orleans, on account of the extreme heat of summer; and to go by New York or Quebec will be double the expense. Experience has taught us that an emigrant can go from Liverpool to New Orleans, and from thence 1,500 miles up the river to Nauvoo for something like £5 per head, including all provision and expences; while by way of New York or Quebec it will cost from ten to thirteen pounds; and besides, there is another consideration, and that is, goods will cost but a trifle for freight up the Mississippi on a steamer, while the expense would be immense the other way.

Therefore, the Saints will please take notice, that after the 10th of March next emigration had better entirely cease till about the 20th of September following. If thousands should wish to go between this time and the 10th of March, they have only to furnish us with their names and about £4 per head, (children, under 14 years, half-price) and we will provide them passage and provisions for the voyage, and return the overplus, if any, at Liverpool.

We would again urge upon emigrants the important fact, that if they make known to us their intentions and send their money and names some weeks beforehand it will be a great convenience, and save confusion, trouble, and expense. All applications should be addressed to Messrs. Pratt and Fielding, 36, Chapel street, Liverpool, or to the Star office, 47, Oxford street, Manchester.

We do not wish to confine the benefit of our emigration plan to the Saints, but are willing to grant all industrious, honest, and well-disposed persons who may apply to us the same information and assistance as emigrants to the western states, there being abundant room for more than a hundred millions of inhabitants.

EDITOR.

NOTICE.

Our Agents and Patrons are hereby notified, that all Arrears with the Publishing Office must absolutely be settled as early as March next; and all unsold works returned, as we are about to close the Business, in regard to our own personal superintendence, and to commit the management of the publishing department into the hands of Elder Ward, of Burnley, whom we have employed to continue the Star, if it, is desirable, and to attend to the sale of all our publications for the coming season.

Our Office will also be removed in March to 36, Chapel Street, Liverpool.

Our business must absolutely be confined to the Cash principle, and no works be sent out except for cash orders. For these reasons our agents need not send any more orders for any of the publications, without sending the money.

The Millennial Star.

Manchester, Feb. 10th, 1842.

EMIGRATION MOVEMENTS.

The work of emigration is moving with increased rapidity. The *Tremont* sailed on the 12th of January with 143 passengers, mostly of our society. The *Hope* sailed on the 5th inst., with 270 passengers, mostly members, The *John Cummins* is chartered for us, and is to sail on the 20th of February. Immediate application should be made by those who wish a passage. Passage costs from £3. 15s. to £4., including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving in New Orleans, a passage can be obtained up the Mississippi River, fifteen hundred miles by steamer, for fifteen shillings, and *freight* free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the *Tyrean*, last Sept. From Nauvoo, letters have been received from several of the saints, who emigrated from Manchester in Sept. last. All agree in giving a very favourable account of both the temporal and spiritual affairs of the society there.

Elder John Mc.Ilwrick speaks very highly of President Joseph Smith and the leaders in general, as men of God, and men of feeling, hospitality, and charity.

The following is an extract of a letter from Mr. Thomas Brotherton, who is well known here in Manchester as a man of intelligence, sound judgment, and integrity, being an old resident of this place.

"*Warsaw, Illinois, Dec. 7th*, 1841.
"*Dear Edward,*

"*I feel truly thankful that I can now sit down and write in good health, after all our toils, and that we are in excellent health and spirits, and our prospects good. We are 20 miles from Nauvoo. We arrived here on the 25th of Nov. amidst falling snow. The company was met here by the Elders from Nauvoo to inform the party that Nauvoo was thronging with people, and that this is a prosperous, healthful place, and is intended for one stake of the church. I instantly took a house on a rising ground, within 20 yards of the Mississippi; but great numbers of the people are gone to Nauvoo. John and Mary went off there yesterday. I have not been there yet, but intend to go and visit soon, whether I stop there or not, and I am not much troubled about it.*

"*Provisions are very cheap here;—good beef, 1½d.; pork, 1½d.; new butter 6d. per lb.; Flour 19s. per barrel; Indian Corn, 1s. per bushel. As it is winter fowls are dear, about 6d. each; rabbits, 3d. each, for them that will not go to shoot them. I have now a ham in salt 10lbs. for 1s.; Last Saturday I bought 9½lbs. good standing rib beef, for 1s. 3d.; rent and labour are high.*

"*I think of visiting Nauvoo next week to see the place and friends. Give our love to all friends, and tell them that after all we have suffered in losses, sea sickness, and toils, by land and sea, if I had it to do again, I should be more willing to do it than when I left Manchester.*"

The foregoing information will contrast strangely with the foolish, ignorant falsehoods, which have lately appeared in the *Manchester Courier*, under the head "Mormonism," in which our society is charged with "cheating," "tricking," "swindling," &c., by obtaining immense sums of money from emigrants, and then shipping them to perish in the pestilential swamps of New Orleans; and all this for the sake of selling them uninhabitable land, &c.

Now we say, in contradiction to these wicked charges, that four pounds is the highest price that we have charged the members of our society for passage 5000 miles on the very best ships that sail from the port of Liverpool, including both passage and provisions, and those of the best quality, and in quantity sufficient for ten weeks: for the truth of which we appeal to the government emigration agent at Liverpool, who has examined all our ships' stores, and has certified to the government of their abundant sufficiency. Now, if the Editor of the *Courier*, or his "intelligent correspondent," is capable of reckoning, they can be convinced by a little practice in arithmetic, that board and lodgings in England for eight or ten weeks would cost as much as the passage to New Orleans, including provisions! Indeed, most of our emigrants have only paid from £3 13s. to £3 15s. for passage and provisions.

Where, then, are the immense sums of money? and where the "swindle" of which the *Courier* speaks? Again, we are charged with sending them to "*perish in the pestilential swamps of New Orleans.*" But we would inform these ignorant editors and their "intelligent correspondents," that the Saints have not a settlement nearer New Orleans than 1,500 miles, and that there is not a swamp, or indeed scarce an acre of low, wet, unhealthy, or useless land to be found within 100 miles of our settlement; nor indeed is there a farm in all that region that is so barren as to need manure. The soil is very rich and productive, and the surface as

smooth and ready for cultivation as the park scenery of England.

Again, as to selling land to emigrants, the society there have barely sufficient for their own use, (and some vacant town lots,) and each emigrant who goes there to obtain land for cultivation must needs purchase of individuals unconnected with the society; therefore, the society or its leaders could derive no advantage whatever from the sale of such lands.—And as to influencing emigrants to come there to cultivate their lands for them, they are able to cultivate their own lands; and they wish emigrants to purchase land for themselves, and to cultivate their own, and to proceed in a free and independent manner of life in their temporal management, only acting in unison with each other, and in accordance with the principles of the revealed will of God, and with a public spirit, and union of effort which will be calculated to build up society upon the most refined principles of virtue, religion, and intelligence. In short, we aim to establish a society, where each may enjoy peace, liberty, and plenty, under their own vine and fig tree, where their worship may be according to the truth with one accord, without division, and persecution, and where all may have it in their power to obtain a correct education.—Such are our real motives, notwithstanding all our enemies may say to the contrary.

The *Courier*, after publishing the most false and wicked insinuations in regard to our principles and movements, at length entertains his dupes with the old forgery of a letter, signed "Matilda Davidson," containing the "Spaulding Fable," which has been exploded for many years, and which every intelligent man knows, or ought to know, is entirely false, being first originated by a set of blackguards of the lowest character, and put in circulation by those who knew it to be false. He then closes his "Mormonism," by congratulating the public on his having effectually exposed and put down the system—hopes it will have the desired effect—but for fear it should not, he intimates to the government, or at least to the police to put it down.

Now we say to the Editor of the *Courier*, that it will take something more than such glaring falsehoods and fables to put it down; and as to the government or police, it is not constitutionally in their power to interfere with the rights of conscience; and should they undertake to do so, they will only overthrow their own systems, and truth will triumph in defiance of all the powers of earth and hell.

ON THE CORRECTION OF ERRORS IN THE PRIESTHOOD.

We feel it necessary at this time to give a few hints on the subject of the correction of errors in the priesthood, as we find in different districts that much evil has arisen from a want of knowledge of this subject. Let it not be supposed for a moment that an officer in the church of Christ, one who has received the power and authority of the holy priesthood, is incapable of getting into error, or that he, in the exercise of his office, becomes infallible. Neither let it be supposed that an officer of whatever order, committing error, either in his public walk or his ministerial duties, is to do so with impunity. What is it then? We will endeavour to state the subject clearly to our readers.

On the 65th and 66th pages of the Book of Mormon we read thus,—"Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, to redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil." Let it then be clearly understood that the human mind, by coming into contact with the religion of the Lord Jesus Christ, by becoming subject to the laws of the kingdom of God, does not thereby give up that freedom which God has given to it, and become trammelled and bound by the worst of all slaveries, the subjugation of the soul. God forbid! But on the contrary, that freedom of thought, that free agency of

man, of which we are all in possession, can be fully exercised, and is perfectly compatible with the acknowledgment of the authorities of the church of God, and with a perfect obedience to all the requisitions of his ministers when enforced in accordance with his will.

And while it is perfectly correct that no member, for instance, has a right to rebuke an elder, or to teach, or sit in judgment upon him, yet if such elder or other officer be guilty of preaching false doctrine, or even of preaching truth with a wrong spirit, and imprudently, so as to do mischief, and cause individuals to stumble,—if that officer will not listen to the entreaties of his brother or brethren, they have a perfect right to bring the subject before the council, or before those authorities of the church that have power to examine and to try the case, and also to sit in judgment upon the individual accused. Of course if a false accusation be made, those who make it must bear the consequences and the chastisement due to falsehood under all circumstances; but let it be clearly understood that the most obscure member of the Church has a perfectly legal right to appeal against erroneous teaching or conduct on the part of any officer of whatever rank in the priesthood, in order that the authorities that have the power may sit in judgment upon him, and that the evil may be put away.

At the same time that we make these remarks, we would caution the saints generally against the cultivation of a critical spirit upon the teachings and preachings of the priesthood, and would exhort them to uphold them by prayer unto the Lord God that they may be endowed with the spirit of wisdom and knowledge in the things of the kingdom of God; and let this be borne in mind at all times, and let them not be forgetful that though an individual have much talent or ability, it is as necessary for us to lift up our hearts on his behalf as well as for the weakest brother in the priesthood.

And let those who are called into the ministry of the Church of Christ magnify their office, and be not forgetful of the mission they have to fulfil, which is, not to revel with delight in the absurdities and abominations of the religions of men, but to proclaim the gospel in its fulness and in its original and beautiful simplicity, with the addition that the hour of God's judgments is at hand. There are also many great subjects connected with the work of God in the last days, which should occupy the minds of his servants, and of which they should bear testimony *only* as they arrive at the knowledge of them.

Every one will be aware that we are surrounded by multitudes, who both from bigotry and education, and their customary associations in life, are much prejudiced against the truth. How foolish, then, must it be when such come to hear the gospel to find the absurdities of their own systems principally dwelt upon, and instead of meeting with the attractions of the cross, they meet with abundant amplifications on the errors of their own creeds. May the Lord grant both unto the priesthood and the people of God the spirit of supplication, that they may be endowed with understanding in all things connected with his kingdom for Christ's sake Amen.

THOMAS WARD.

LETTER FROM A. GARDNER, LATE A "MORMONITE" ELDER.

We publish the following copy of a letter which we have now in our possession, in the hand-writing of A. Gardner, late "Mormonite" Elder, of Rochdale, in order that the public may be enabled to contrast it with the slanders and the false statements lately published by him in a tract entitled "Mormonism Unmasked":—

Rochdale, 28th October, 1841.

Dear Friend,

I received your letter in which you request me to state some of the particulars of my own experience since I was brought into the Church of Jesus Christ of Latter-Day Saints, which

to me cannot be an irksome duty, and especially if it will in anywise prove profitable to you.

I know full well that none of the bearded people about you would receive my testimony nor believe that any change had passed upon me for the better, except I would prove that some chemical extract had been made from the vital current that flows in my veins. However their opinions are nothing to you or me, whose object is truth, and not to please men.

I was born of water in July, being baptized by one who had received authority from Jesus Christ, confirmed by the laying on of the hands of the presbytery the Sunday following.

I was ordained to the lower priesthood a week or two after, and then came to preach in these places, where I am still labouring with a degree of success. It pleased the Holy Ghost and the Church that I should receive the higher priesthood a few weeks ago. After I was baptized for some time I had no particular experience, save that I knew I was free from sin by the washing of water in obedience to the word. Nor did any thing particular occur when I was confirmed by the laying on of hands, save that I felt satisfied this was the true church of Jesus Christ; but when I was ordained a priest I dreamt that Jesus himself laid his hands upon me and commissioned me to preach in these places, which afforded me great assurance. Some time after I received a patriarchal blessing under the hands of J. Albiston, of Stalybridge, in which he pronounced by the spirit that I should have great knowledge and wisdom, the gift of discernment and mighty faith, &c. I received the gift of discernment or vision in a day or two after, which gift I still retain, but have it now somewhat more perfectly, though many have it in a greater degree than I have. Perhaps nearly half of the people in these churches have the gift of vision, and some of them by night and by day, wherein the most marvellous things are made known unto them; thus are the words of the Lord fulfilled, "Your young men shall see visions, &c." About the same time I received a gift of tongues, which is a gift of the greatest importance in the church of Jesus Christ. I know of only five or six who have received gifts of interpretation in these churches, but there are several at Manchester. Prophecy is common in all our meetings, and the gift of healing by the laying on of hands, as it is said, "the prayers of faith shall heal the sick." There is a remarkable case at Littleborough, (a place where I often go to preach) of a woman who had one of her hands scalded some years ago, and which had been ever since totally useless to her; but being anointed with oil by one of the elders, it began to recover instantly, and is now well. A man came from Bury to be satisfied of the above circumstances last Monday night, while I was there. I was down to the water with a man yesterday night after our meeting, who, regardless of the cold or any other consideration, determined to be baptized for the remission of sins.

And truly this is the beginning of all true experience in the Church of Jesus Christ, and without obedience to this ordinance we cannot receive the gifts of the spirit. I know not how you feel on this subject, but this I can testify, that obedience to these ordinances of the Gospel has proved a blessing to me, and I this day feel delivered from the doctrines of men, and the false spirits which make false prophets, by which many were to be deceived in these times; and I pray God my Eternal Father to keep me, and also to bring you into the fold. Even so, Amen.

Direct, care of J. Hoyle, Copy Nook, Oldham-lane end.

I will be glad to answer you any questions on this subject I can; and I care not how public you may make any letters of mine, though we must avoid casting our pearls before swine.

Yours very truly,

A. GARDNER.

WAR.

War has suddenly commenced in India, and a large tract of country is in a state of insurrection, and the people in arms against the British forces, whose officers were massacred, detachments cut in pieces, large bodies of troops blockaded, almost without provisions or ammunition, the English government fearing to hear every day that these too have surrendered or been massacred, and itself involved in a war as far as it extends, national, such as Napoleon dreaded, and found in Spain and Russia.

The War in China is progressing rapidly. The British and Chinese have had another general engagement, in which Chusan and several other important places have been taken by the British, including the town of Ningpo, one of the most considerable and important cities in China, said to contain 300,000 inhabitants. Thus is beginning to be fulfilled a very pointed prediction contained in our New Year's Address of last month.

POETRY.

ON EMIGRATION.

Come ye Saints of ev'ry nation,
Flee to Zion's safe abode;
Hail with joy the great salvation,
Offer'd you by Christ the Lord.

Glide across the mighty ocean,
Bid the winds your canvass swell;
Put the gallant ship in motion,
Anchors weigh, and hoist your sail.

Go behold the restoration,
Of all things declar'd of old;
Build the wastes of generations,
By Isaiah long foretold.

Though it may appear but simple,
Sure an angel God hath chose,
Who shall measure out the Temple,
Whence for you a fountain flows.

From your sin and guilt to free you,
If his laws you will obey;
And himself will come and see you,
In that great and glorious day.

When his feet shall touch the mountain,
And the hill divide in twain,
You shall then wash in that fountain,
When Messiah comes to reign.

Then your sons and they in Zion
Will the same Redeemer own;
Jesus whom you'll then rely on,
Will be welcom'd to his throne.

Prince of life, hence reign for ever,
O'er the people once thy foes;
Bid the Saints drink of that river,
Which in Paradise yet flows.

There the tree the cherub guarded
Yields its fruit, its leaves give ease,
Eat O friends! be joyful hearted,
Dwell in long celestial peace.

J. Riley.

THE TRANSFORMATION;
OR
The Tool and the Gem.
(From the Times and Seasons.)

Dedicated to the Students of the Nauvoo University; under the tuition of Elder O. Pratt.

BY MISS E. R. SNOW.

I saw a thing of rudest form,
From mountain's base brought forth—
A useless gem—devoid of charm,
And wrapp'd in cumbrous earth.

Its rough exterior met the eye
With a repulsive show;
For every charm was forc'd to lie
In buried depths below.

The Sculptor came;—I wonder'd when
His pliant tool was brought;
He pass'd it o'er the gem, and then
I mark'd the change it wrought.

Each cumbrance from its surface, clear'd—
The gem expos'd to view—
Its nature and its worth appear'd—
Its form expansive grew.

By gentle strokes, it was set free—
By softer touch, refin'd;
Till beauty, grace and majesty,
Were with its nature join'd.

Its lustre kindled to a blaze—
'Twas Wisdom's lamp begun,
And soon the splendour of its rays
Eclips'd the noon-day sun.

That gem was chain'd in crudeness, till
The Sculptor lent his aid;
I wonder'd at the ready skill
His potent hand display'd.

But 'twas the virtue of his tool,
Of fine, transforming edge;
Which serv'd for pencil mould and rule—
For polisher and sledge.

That *tool* requires a skilful hand—
That *gem*, no charm should bind;
That tool is *Education*, and
That gem, the *Human Mind*.

Manchester: Printed by P. P. Pratt, No. 47, Oxford Street.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

47, OXFORD STREET, MANCHESTER,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 11. MARCH, 1842. VOL. II.

CONTENTS:

Ruins in Central America 161
Late Intelligence from Joseph Smith and the Mormons 166
Highly Interesting from Jerusalem 166
Letter from Glasgow 169
Editorial Remarks 170
On the Influence of False Spirits..... 172
Conference Notice 176
Emigration 176
Poetry 176

RUINS IN CENTRAL AMERICA.

ANCIENT MONUMENT AT COPAN.

Mr. Stephens's new work, intitled "Incidents of Travel in Central America, Chiapas, and Yucatan."

[From an American Paper.]

We have no hesitation in saying that this is decidedly the most interesting work that has issued from the American press during the present season.

Mr. Stephens being entrusted by the President of America with a confidential mission to Central America, took his departure on the 3rd of October, 1839. After an absence of ten months he returned, having in the meantime made extensive personal explorations, and collected a mass of information respecting that country which forms the material of the present work, and which will make Central America and the other countries through which he travelled a marvel and a wonder through succeeding ages.

Among the most interesting discoveries made during his journeyings, are the wonderful remains of ancient edifices, the moss-covered ruins of cities long since gone to forgetfulness, the relics of bygone generations, which everywhere met his eyes. Representations of these were made by Mr. Catherwood, and nearly an hundred beautiful steel engravings of them accompany these magnificent volumes. Among them are the drawings of temples and palaces, colossal statues of the most singular and elaborate workmanship, altars, tablets, and hieroglyphics, and figures and groups of all kinds in relief. These are evidently the workmanship of a people who once were numerous, powerful, far advanced in the arts, and who have yet left behind them the mere foot-prints of their wondrous march through the ages, and have gone down to the graves of nations leaving no sign whereby their history may be known. Strange and awe-inspiring fate! An individual of humble station goes to the grave and is soon forgotten; one of the earth's great men, who may have scourged or blessed her by his presence, steps into the common tomb, and the noise of his tread sounds for some generations along the aisles of the mighty temple where the world worships; but that a nation of breathing men, bound together by bonds of affection, of law, of religion, combining their might for the same ends,

and having but one heart-beat sending its life and love through their farthest extremities, and sounding the same note of glory and of greatness all over the land, should be whelmed in the mighty ocean, and, like some majestic ship, settling in the face of a bright and smiling heaven calmly down into still unruffled depths of the sea, be no more heard from for ever—is something which the mind cannot fully grasp nor dwell upon without being filled with wonder and awe. What shall endure if a nation perish? What man may hope for an unfading remembrance when a nation's very name has perished with her people?

In a chapter near the conclusion of his work, Mr. Stephens advances the opinion that these cities were built by the races who occupied the country at the time of its invasion by the Spaniards, and he supports this belief by the condition of the remains themselves, which he thinks are much more perfect than they could have been after a lapse of two or three thousand years, since the climate and atmosphere are most destructive to all perishable materials; but mainly by reference to the historical account of Herrera, Bernal Diaz, and certain manuscrips found in the libraries at Dresden and Vienna. This conclusion he regards as far more interesting and wonderful than that of connecting the builders of these cities with the Egyptians or any other ancient people. It presents the spectacle, he says, of a people skilled in architecture, sculpture, and drawing, and possessing the cultivation and refinement attendant upon these arts, not derived from the Old World, but originating and growing up here, without models or masters, having a distinct, separate, independent existence: like the plants and fruits of the soil, indigenous.

Beside the description of the remarkable monuments and other remains found in these countries, and the brief speculation touching their age and the origin of the race by which they were produced, a large portion of the work is made up of lively and graphic sketches of the country explored, with curious and highly instructive details of their social and political condition, including a full and interesting account of the civil war so recently brought to a close by the triumph of the Indian Carrera and the expulsion of Gen. Morazan, late President of the Central Republic. Other matters in rich variety are comprised among the contents; valuable observations relating to the social and general improvement of the country, notices of the character of the inhabitants of the country, and all kindred topics are abundant and entertaining. But we have little doubt that by far the most attractive portion of the book, with all classes of readers, will be the personal narrative of Mr. Stephens—the history of his own encounters with strange incidents and stranger people—his escapes from difficulties, some of them trying and vexatious enough, and his observations of men and character and natural scenery wherever he went. Anecdotes of his personal adventures are abundant—some humorous, others tragic, and all of them intensely interesting. Mr. Stephens's style is peculiarly adapted to narrative; it is lively, unambitious, and though not always scrupulously elegant, is yet never unpleasing.

He has a quick and close observation, great skill in seizing upon the prominent points of any incident and presenting them in a bold, easy, life-like attitude, and excels especially in these off-hand sketches of passing events.

While we thus cheerfully acknowledge the high gratification we have derived from a perusal of Mr. Steven's work, we cannot withhold our warm commendation of the style in which it has been issued by the spirited publishers. In every respect it is one of the most creditable works that have ever been published in America.

The column or monument, discovered at Copan, is thus described by Mr. Stephens:—

"At a short distance from the temple, within terraced walls, probably once connected with the main building, are the 'idols' which give the distinctive character to the ruins of Copan. Near

as they are, the forest was so dense that one could not be seen from the other. In order to ascertain their juxtaposition, we cut vistas through the trees, and took the bearings and distance; and I introduce them in the order in which they stand. The first is on the left of the pathway. This statue is fallen and the face destroyed. It is twelve feet high, three feet three inches on one side, and four feet on the other. The altar is sunk in the earth.

"Toward the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar; and at ninety feet distance is a statue, standing with its front to the east, twelve feet high and three feet square, on an oblong pedestal seven feet in front and six feet two inches on the sides.—Before it, at a distance of eight feet three inches, is an altar, five feet eight inches long, three feet eight inches broad, and four feet high.

"The face of this 'idol' is decidedly that of a man, The beard is of a curious fashion, and joined to the mustache and hair. The ears are large, though not resembling nature; the expression is grand, the mouth partly open, and the eye-balls seem starting from their sockets. The intention of the sculptor seems to have been to excite terror. The feet are ornamented with sandals, probably of the skins of some wild animal, in the fashion of that day.

"The back of this monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze at it, and the more we gazed the more it grew upon us. Others seem intended to inspire terror, and, with their altars before them, sometimes suggested the idea of a blind, bigotted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest, for we considered that in its medallion tablets the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city."

On the general subject of the ruins of Copan, Mr. Stephens remarks as follows:—

"The wall was of cut stone, well laid, and in a good state of preservation We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror.—The back was of a different design, unlike any thing we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'idol' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and for ever, in our minds, all uncertainty in regard to the character of American antiquities, and gave us the assurance that the subjects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving like newly-discovered historical records, that the people who once occupied the Continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who

sometimes missing his way, with a constant and vigorous use of his matchete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians; one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing; in the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city were the noise of monkeys moving among the tops of trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift processions, forty or fifty at a time, some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet or a curl of the tail, sprang to a branch of the next tree, and, with a noise like a current of wind, passed on in the depths of the forest. It was the first time we had seen these mockeries of humanity, and with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations.

"We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing the way with the matchete, we ascertained to be a square, and with steps on all sides almost as perfect as the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic ceibas or wild cotton trees of India, above twenty feet in circumference, extending their half-naked roots fifty to a hundred feet around, binding down the ruins, and shading them with their wide spreading branches.

"We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures, savages never carved these stones. We asked the Indians who made them, and their dull answer was 'Quien sabe?' 'Who knows?'

"There were no associations connected with the place; none of those stirring recollections which hallow Rome, Athens, and

'The world's great mistress on the Egyptian plain;'

but architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions, handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery, and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest."

We publish the foregoing for the purpose of giving our readers some ideas of the antiquities of the Nephites—of their ancient cities, temples, monuments, towers, fortifications, and inscriptions now in ruin amid the solitude of an almost impenetrable forest; but fourteen hundred years since, in the days of Mormon, they were the abodes of thousands and millions of human beings, and the centre of civil and military operations unsurpassed in any age or country.

What a satisfaction it is for the lovers of intelligence to realize, that while the minds of Mr. Stephens and many others of the learned world have been and still are enveloped in mystery, impenetrable, dark, and drear on the subject of ancient America; and while they contemplate the ruins of a nation, whose very name they say is lost in oblivion, and whose history they say has not come down to us; we have their entire history,—their origin, laws, government, religion, wars, and lastly their destruction; lately discovered in their own hand-writing, unfolded by the power of him whose "spirit searches all things, yea, the deep things of God"—by him who has declared that there is nothing secret that shall not be revealed, and nothing hid that shall not be known, and come abroad, and that this history is now extensively published on both sides of the Atlantic, and tens of thousands of copies of it are multiplied and scattered among the people.

The "mystery" which Mr. Stephens and the wise men of Babylon acknowledge themselves entirely unable to fathom, has, by a God in heaven that revealeth secrets, been opened, brought forth from amid the mouldering archives and sepulchral ruins of a nation and a country before unknown to the other parts of the world. It is a striking and extraordinary coincidence, that, in the Book of Mormon, commencing page 563, there is an account of many cities as existing among the Nephites on the "narrow neck of land which connected the north country with the south country;" and Mormon names a number of them, which were strongly fortified, and were the theatres of tremendous battles, and that finally the Nephites were destroyed or driven to the northward, from year to year, and their towns and country made most desolate, until the remnant became extinct on the memorable heights of Cumorah (now western New York),—I say it is remarkable that Mr. Smith, in translating the Book of Mormon from 1827 to 1830, should mention the names and circumstances of those towns and fortifications in this very section of country, where a Mr Stephens, ten years afterwards, penetrated a dense forest, till then unexplored by modern travellers, and actually fines the ruins of those very cities mentioned by Mormon.

The nameless nation of which he speaks were the Nephites.

The lost record for which he mourns is the *Book of Mormon*.

The architects, orators, statesmen, and generals, whose works and monuments he admires, are, *Alma, Moroni, Helaman, Nephi, Mormon*, and their cotemporaries.

The very cities whose ruins are in his estimation without a name, are called in the Book of Mormon, "Teancum, Boaz, Jordan, Desolation," &c.

LATE INTELLIGENCE FROM NAUVOO.

The following interesting remarks are extracted from the New York Herald of January 19, 1842:—

PROGRESS OF THE NEW REVELATION IN THE FAR WEST.

We have just received very recent and curious intelligence from the holy city of Nauvoo, the seat of the new religious empire growing up in the Far West, under the guidance of Joseph Smith, the great Mormon prophet—as the Jewish empire attained its strength and power under the government of the great lawgiver, Moses and his coadjutors.

The intelligence which we give this day in another part of the paper is most striking and novel. We have the account of the final organization of their University,—the selection of their books of instruction—the proceedings of the holy city of Nauvoo in favour of the *New York Herald* (very unexpected to us)—movements for the improvement of music, and a fresh prophecy or revelation from the prophet himself—the organization of their military and political forces—all tending to show the progress and principles of this new system of religious civilization, starting up as it were at the call of heaven on the beautiful, flowery Eden-like banks of the Mississippi.

It really would appear that Brama or Vishnu, among the ancient Hindoos, did not display more knowledge of human nature, more true philosophy of life, on the banks of the holy Ganges, than Smith begins to show on the banks of the holier and mightier Mississippi. We certainly live in a singular age of the world. Here is a new prophet starting into existence in the green valley and lovely hills of the town of Manchester, in Ontario county, New York, leaving New York, as Moses left Egypt, wandering over the wild prairies of the west, as the great Jewish lawgiver wandered over the wilderness of Zin—and establishing a holy city and a new religious empire on the Mississippi that numbers 10,000 persons in the city, and 30,000 beyond its limits, with a splendid temple for public worship, and a military organization of 1500 pretty well disciplined troops.

This presents a germ of religious civilization novel, affecting, inviting, wonderful and extraordinary. How far superior, more practical, and more comprehensive these movements are than those of the many other sects around us, who are quarrelling and tearing each other to pieces on points of folly or frivolity! Bishop Hughes, the Rev. Mr. Brownlee, Dr. Channing, of Boston, Mr. Moffit, of Washington, Mr. O. Brownson, and all the priests and philosophers of the day may take a lesson from Joseph Smith, who seems to have hit the nail exactly on the head, by uniting faith and practice, fancy and fact, religion and philosophy, heaven and earth, so as to form the germ of a new religious civilization, bound together in love and temperance, in industry and energy, that may revolutionize the whole earth one of these days.

Smith is evidently no fool; he knows what he is about. Go ahead Joseph.

HIGHLY INTERESTING FROM JERUSALEM.

We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, Jan. 1st. and 18th, containing a sketch of his voyages and travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, missionaries, &c in Jerusalem, together with a masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant, and masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness, and affection so characteristic

of his mission and the spirit of his holy and sacred office.

Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far-off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt, and Jerusalem, he has reared as it were the ensign of the latter-day glory, and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years' slumber, and to make ready for their returning Lord.

In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among Heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, where he is tarrying for a little season, for the purpose of publishing the Truth in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labours will be a lasting blessing to Jew and Gentile.

We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will, no doubt, meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

"Summoning up, therefore, what little address I had, I procured a valet d'place or lackey, and proceeded to the house of Mr. Simons, a very respectable Jew, who with some of his family had lately been converted and joined the English Church. I entered their dwelling. They had just sat down to enjoy a dish of coffee, but immediately arose from the table to meet me. I spoke to them in German, and asked them if they spoke English; they immediately replied "Yes," which was a very agreeable sound to my ear. They asked me in German if I spoke English; I replied, 'Ya, Mein Herr.' I then introduced myself to them, and with a little apology it passed off as well as though I had been introduced by the Pacha.' With that glow of warmth and familiarity which is a peculiar trait in the German character, they would have me sit down and take a dish with them; and as I began to relate some things relative to my mission, the smiles of joy which sat upon their countenances bespoke hearts not altogether indifferent. There were two ministers of the Church of England there. One was confined to his bed by sickness, and the other, a German, and a Jew by birth, soon came in. After an introduction, I took the liberty to lay open to him some of our principles, and gave him a copy of the communication to the Jews in Constantinople to read. After he had read it, he said that my motives were undoubtedly very good, but questioned the propriety of my undertaking from the fact that I claimed God had sent me. If, indeed, I had gone to Jerusalem under the direction of some missionary board or society, and left God out of the question altogether, I should have been received as a celestial messenger. How truly did our Saviour speak when he said, 'I am come in my father's name, and ye receive me not; but if another were to come in his own name, him ye would receive.' I replied, however, that so far as I could know my own heart, my motives were most certainly good; yet, said I, no better than the cause which has brought me here. But he, like all others who worship a God 'without body or parts,' said that miracles, visions, and prophecy had ceased.

"The course which the popular clergy pursue at this time in relation to the Divine economy looks to me as though they would say, 'O Lord, we will worship thee with all our hearts, serve thee with all our souls, and be very pious and holy; we will even gather Israel, convert the heathen, and bring in the millennium, if you will only let us alone that we may do it in our own way, and according to our own will; but if you speak from heaven to interfere with our plan, or cause any to see visions or dreams, or prophecy, whereby we

are disturbed or interrupted in our worship, we will exert all our strength and skill to deny what you say, and charge it home upon the devil or some wild fanatic spirit, as being its author.'

"That which was looked upon by the ancient saints as among the greatest favours and blessings, viz., revelation from God and communion with him by dreams and by visions, is now looked upon by the religious world as the height of presumption and folly. The ancient saints considered their condition most deplorable when Jehovah would not speak to them; but the most orthodox religionists of this age deem it quite heterodox to even admit the probability that he ever will speak again. O my soul! language fails to paint the absurdity and abomination of such heaven-opposing and truth-excluding dogmas; and were it possible for those bright seraphs that surround the throne above, and bask in the sunbeams of immortality, to weep over the inconsistency and irrationality of mortals, the earth must be bedewed with celestial tears. My humble advice to all such is, that they repent and cast far from them these wicked traditions, and be baptized into the new and everlasting covenant, lest the Lord speak to them in his wrath, and vex them in his sore displeasure.

"After some considerable conversation upon the priesthood and the renewal of the covenant, I called upon him to be baptized for the remission of his sins, that he might receive the gift of the Holy Ghost. What, said he, *I* be baptized? Yes, said I, *you* be baptized. Why, saith he, I have been baptized already. I replied something after the following:—'You have probably been sprinkled, but that has no more to do with baptism than any other ordinance of man's device; and even if you had been immersed, you would not have bettered your condition, for your priesthood is without power. If, indeed, the Catholic Church has power to give you an ordination, and by that ordination confer the priesthood upon you, they certainly had power to nullify that act, and take the priesthood from you; and this power they exercised when you dissented from their communion, by excluding you from their church. But, if the Catholic church possessed not the priesthood, of course your claims to it are as groundless as the airy phantoms of heathen mythology. So, view the question on which side you may, there is no possible chance of admitting the validity of your claims to it. Be it known, therefore, that ordinances performed under the administration of such a priesthood, though they may even be correct in form, will be found destitute of the seal of that authority by which heaven will recognize his in the day when every man's work shall be tried. Though a priesthood may be clothed with the wealth and honours of a great and powerful nation, and command the respect and veneration of multitudes, whose eyes are blinded by the thick veil of popular opinion, and whose powers of reflection and deep thought are confused and lost in the general cry of 'Great is Diana of the Ephesians,' yet all this does not impart to it the Divine sanction, or animate it with the spirit of life and power from the bosom of the living God; and there is a period in future time when, in the smoking ruins of Babel's pride and glory, it must fall and retire to the shades of forgetfulness, to the grief and mortification of its unfortunate votaries.

"In consequence of his great volubility, I was under the disagreeable necessity of tuning my voice to a pretty high key, and of spacing short between words, determining that neither his greatness or learning should shield him from the shafts of a faithful testimony. But there is more hope of those Jews receiving the fulness of the gospel, whose minds have never been poisoned by the bane of modern sectarianism, which closes the mouth of Deity and shuts up in heaven all the angels, visions, and prophesyings. Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprize. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that he owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

"There is an increasing anxiety in Europe for the restoration of that people; and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their fathers, Abraham, Isaac, and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by a Saviour's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz, near the mouth of the Danube, to whom I had a letter of introduction from his cousin in Vienna, told me that in consequence of so many of their Jewish subjects being inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroote for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the God they worship; yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe."

LETTER FROM GLASGOW

Glasgow, Feb. 10th, 1842.

Beloved Brother Pratt,

I sit down to inform you that the work of the Lord is still on the advance, although Satan and his servants are endeavouring to stop its progress. We have had several discussions, in all of which the Saints came off victorious, which set the Priests of Babel mad. There are some honest even amongst our enemies, that wish for truth, and because of this they are falling out amongst themselves, as you will see by a copy of a letter I send you.

At a discussion which we had at Kilbirney, when the question was put to the meeting, the Saints had five to one in their favour. This so enraged our opponents that they reported that all who held up their hands with the Saints were Socialists. After the discussion, one was sought for who would come and give a lecture against the Saints; after much searching they found one, (for they wished, if possible, to redeem their system from the deadly blow it had received,) and the author of the following letter, being a lover of truth, sent it to Elder Hamilton, that he might read it to the meeting, at the time of his giving a lecture on the Confession of Faith.

Copy of a Letter sent to Elder C. Hamilton, Bridge of Wier:—

"Beath, Dec. 24, 1841.

"Respected Friend,

"I am sory to inform you that, owing to a previous appointment, I cannot attend your lecture on Friday the 26th, but I hope you will do me the favour of reading to the meeting the following remarks in reference to the defamatory placard, headed "A Reply to the fantastical, enthusiastical Messrs. Hamilton and Ure," and signed by that zany, David Irvin, and his followers.—I attended the discussion, where they are represented in the public papers as signally defeated. At the conclusion,

when Mr. Mackie proposed his resolution, "That the Book of Mormon was not genuine revelation," I being actuated by a pure love of truth and justice, and seeing that Messrs. Hamilton and Ure had overthrown every argument that their opponents could produce against their doctrines being genuine truth, I proposed the following amendment,—"That this meeting approves of the able manner in which Messrs. Hamilton and Ure have conducted the debate against their opponents." The amendment was carried by an overwhelming majority in one of the largest in-door meetings ever held in Kilbirney. Although David Irvin and his followers have come forward in their usual mild, gentlemanly and Christian-like manner, that they boast of (their Billingsgate tirades being written) and called us all Socialists; but I think Mr. Irvin is somewhat of a disciple of Baron Munchausen. I have to inform him that I could certify with a voucher from the minister and elders that I am a member of the established Kirk of Scotland; and I believe many of the venerable, aged sires, that I saw around me, who voted along with me for the amendment, could produce the same—although they are termed Socialists in that defamatory placard signed by Irvin and his party.

"I have done with them at the present, but should they ever again come forward in their native blackguardism, I will expose them in their true colours, and show to the public that the persecutions of their sect have been as tyrannical as those of the Emperor Nero, or any other tyrant I ever read of. I will now call your attention to a few remarks, in reference to the late lecture on the Evidences of Christianity, delivered at Kilbirney by Mr. Jamison, from Glasgow. I attempted to refute some of his assertions, but was prevented from doing so, unless I would come forward to the hustings as an avowed Socialist or Infidel, the principles of whom I abhor.

"I only contend for truth and justice, as I believe that is a sacred duty, that every man of sane mind ought to perform.

"In Mr. Jamison's evidence against the Latter-Day Saints, he said that the New Testament told us that the supernatural gifts still remain in the church, but as we have none of them, he told us we were not to believe it. Strange argument! telling us to deny the Word of God, because he had not conferred all the blessings upon us. I might go over the whole of his arguments against the Latter-Day Saints, but as they were all of a piece, you may judge of the stock from the sample. He told us he was a champion, and his name rung far and near, as always coming off conqueror; he complained he was a "light weight," but said he was endowed with a science that made up the deficiency, and ranked himself with Sandy Mc.Kay, (a Scotch pugilist) Simon Byrne, Paul Spencer, and others, a claim that I did not dispute, for I considered that his lecture was better calculated to appear in the pages of *Bell's Life*, than to be delivered to a Christain audience.

"A friend to truth and justice, Mr. Charles Hamilton,

"I remain with all due respect,

"Yours,

"JOHN BOAG."

The Millennial Star.

MANCHESTER, MARCH 4TH, 1842.

PROGRESS OF THE TRUTH.

We continue to receive communications from our numerous correspondents in various parts of the vineyard, setting forth that the truth is triumphantly victorious in its onward march towards universal conquest and dominion—that it is moving with slow but firm and dauntless steps; its arrows are penetrating the hearts of many, and leading them to repentance and obedience to its mild and gentle sway; while its radiant beams illuminate their pathway and light up the lamp of wisdom in their souls, by which they are enabled to rejoice amid the surrounding gloom of a benighted world, and as it were to taste beforehand the glories of a brighter day.

When we look around us, and view

the aspect of the nations at the present time, particularly those that have swayed the sceptre of power—that have given energy and activity to all around, and have been the grand commercial emporiums of the world, we see them gradually but most assuredly sinking into irretrievable ruin, with a comparatively slow movement at present, but which shall by and by increase with a fearful momentum, that will terminate in a destruction unexampled from creation's birth—while the regal arm, the senate's wisdom, or the patriot's love, shall in vain be exercised to stop the dread calamity.

But while the hearts of men are failing them for fear, let the people of the Lord rejoice, "For in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord our God shall call." Yes, brethren, lift up your heads and be glad, for your redemption draweth nigh; and while the proud and the mighty are fast sinking into ruin, and the structures of their magnificence, when seen by the eye of faith, are already tottering to their fall, the kingdom of which you are the citizens has commenced its organization at the call of heaven, and is already lengthening her cords and strengthening her stakes, with the certainty of an onward progress to universal dominion, which the wicked cannot resist nor the powers of hell overthrow; and though for a little season the Saints must suffer and be oppressed, (a necessary discipline for us) yet shall it be with an elasticity that shall rebound with irresistible energy, for the "Ancient of days shall come, and judgment shall be given to the Saints of the Most High," "for the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Let the hearts of the people of the Lord therefore be filled with gratitude, that they have been privileged to stand in so high and glorious a connexion, having obeyed the great law of adoption into the family of God—let them seek to walk as becometh the gospel of Christ, and as those who are dead to the world, and whose lives are henceforth hid with Christ in God, yea, cherishing the hope of eternal life, let us seek to purify ourselves as he is pure.

And from the utmost bounds of the earth, wherever the Saints are found, let one universal cry ascend to the God of heaven, in the name of his Son, that he would dispose the hearts of kings and of rulers to facilitate the gathering of the people of the Lord, that we may speedily realize the fulfilment of his glorious promise, "that in the dispensation of the fulness of time he would gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." That those glorious redeemed intelligences may enjoy the reality of their prophetic strains, and, becoming kings and priests unto God, may with us be made perfect and reign on the earth.

A lively interest is felt in the work of the Lord in Manchester and its neighbourhood, and it is progressing gradually, while the hearts of the people are filled with joy and gladness in the realization of principles and blessings such only as the spirit of the Lord can give.

From Scotland we have received intelligence of the steady onward progress of the cause, and of the triumph of the principles of truth.

In Ireland also the Saints are rejoicing and progressing in the work, and a few of them, together with some of our brethren in Scotland, are contributing to the building of the Temple of the Lord, an object which at the present time the Saints ought to feel universally interested in, since blessings of unspeakable magnitude await its completion. May the Lord dispose the hearts of his people to gather from the ends of the earth, and arise and build the Temple, that his glory may be manifested, and his power be made known to all people.—Amen.

In Liverpool, we are informed, the work is progressing with rapid strides;

the meetings are well attended, and many of the more intelligent and well-informed members of society are inquiring into and obeying the truth.

LETTER FROM J. H. BROTHERTON.

Manchester, March 2, 1842.

Beloved Brother Pratt,

Being about to leave the land of my nativity, I feel a pleasure in communicating a few words regarding the prosperity of the work of the Lord in those regions where I have been labouring. During the last ten months, I have been engaged in proclaiming the Gospel of the kingdom; and by the assistance of the spirit of the Most High have been instrumental in establishing several branches of the church in Northamptonshire, Bedfordshire, & Cambridgeshire. When first I visited those parts, the prospects were rather gloomy; there were but two branches of the church in that whole region of country—one at Bedford, established by Elder Richards some four years ago, and was but in a feeble state, the Saints not having been visited by any travelling Elder for nearly three years. The other branch was at Honeydon, a small village about ten miles from Bedford. Elder Jos. Fielding first preached the fulness of the Gospel there (it being the place of his nativity,) and sowed the seed which has now yielded abundant fruit. At present there are in that district ten branches of the church, containing nearly 300 members. There are also many calls for preaching in the surrounding towns and villages; the meetings are numerously attended, and a general spirit of enquiry prevails amongst the people. The Saints are growing strong in the faith, rejoicing in the truth, and are realizing the blessings of the Gospel. The gifts of the spirit are abundantly enjoyed by many amongst them, particularly the gifts of healing, tongues, and interpretations. I have also visited and laboured in London and Woolwich a few weeks.

In London the work is steadily progressing, under the superintendence of Elder Snow, whose unremitting labours have been crowned with great success. Although he has had to go through much opposition from the emissaries of satan and the apostates from the truth, who have endeavoured to impede the progress of the work of God, yet by the assistance of the Lord, he has gained power over the adversaries—the dark clouds have dispersed, and the gospel light now shines in the metropolis with greater brilliance than ever.

The Saints who have felt the blessing of being delivered from spiritual bondage and darkness are anxiously looking forward to the time when they shall be delivered from oppression and misrule of a temporal nature also. Many of them who are poor as regards the things of this world would gladly flee to the standard which is reared for the righteous to gather unto in the last days, that they may escape the calamities which await the wicked, and receive the blessings which shall be profusely poured out upon the faithful people of God; but they are not at present capable of so doing, as they are bound down by heavy burdens which are grievous to be bourne. But still, a time will come when Zion's children shall be redeemed —when the honest in heart among the rich shall come to Zion, and bring their silver and their gold with them,—then shall the poor find a deliverance, and "the meek shall inherit the earth."—I remain yours in the covenant of God,

J. H. BROTHERTON.

REMOVAL.

Our Agents and others will please to take notice, that on and after the 15th of this month all Letters and Communications for the STAR *must be addressed to our Office at* 36, *Chapel Street, Liverpool.*

ON THE INFLUENCE OF FALSE SPIRITS.

Great, unspeakably great, are the privileges and blessings which the covenant people of the Lord God are permitted to enjoy; and as we grow in grace and increase in the spirit of the Lord, are we enabled to appreciate and value our blessings the more; but nevertheless, while we are thus highly favored, let us bear in mind those things by which we are surrounded, which are adverse and contrary to us;—for numerous indeed are the agencies which encompass us, and that are ever ready to make an inroad upon us, to wound our peace, to mar our joy, and if possible separate us from the relationship in which we stand to our Heavenly Father, and cause us to grieve his Holy Spirit.

It is not the open enemy, the public blasphemer, that we have to fear, for we know that by the spirit of the Lord God we can be clothed with power, to confound such, and to turn their opposition into a confirmation of the truth.

It is not the changed aspect which the world assumes towards us, or the frowns of those who once were smiling friends; no, this we expect, and are prepared even to find our foes to be those of our own household. But in these things we have a glorious consolation, for inasmuch as we are in sincerity saints of God, we have entered into a more endearing relationship than the tenderest ties of humanity boast of; we have become the adopted children of the Most High,—heirs of God, and joint heirs with Jesus Christ, and have received the spirit of adoption, whereby we cry "Abba Father."

Neither is it against the effects of poverty, of suffering and privation for the truth's sake, that we would particularly call the attention of the Saints to at this time, but it is against the advances of the arch foe of all, against the powers of darkness, that we may be apprised of his most subtle way of approaching, when he comes in the garb and appearance of an angel of light.

Being persuaded that through ignorance of the order of the kingdom of God many have fallen into error, that being unacquainted with the proper channels through which the great head of the Church communicates his laws for the regulation thereof, many have been induced to give heed to the seducing influences of false spirits, the result of which has been much disorganization, calling for the exercise of the severest discipline.

It is true it is written "They shall speak with new tongues, &c." And the Saints do well to rejoice in the manifestation of the gifts of the spirit in these days, and our gratitude ought to exhibit itself to our Heavenly Father for the glorious tokens which follow them that believe, by which we know that the doctrine which we have embraced is of God.

But while we are conscious of the signs following them that believe, there is another that knows it well, and that is our grand enemy, the Devil. Let him but cause the Saints to get disorganized or to rebel against the authority of the holy priesthood,—and if they be ignorant of the laws of God, he will speedily take care to ratify, and apparently justify their proceedings by gifts of power from himself, of which we shall do well to beware, and to throw out a few hints on this subject, by which the Saints may be able to detect his influences, is the object of the present address.

In the first place, then, we would observe that "the spirits of the prophets are subject to the prophets" (1st Cor. 14th chap. 32v.); not so with the spirit of the evil one, for very soon will the individual possessed be subject to the influence of Satan, and he will not be able to control himself under that power. Thus have we known of individuals actuated by a false spirit, speaking under its influence with great energy, and with a continuance and vehemence that seemed almost enough to tear the human system to pieces, while the interpretation thereof equally violent, has been of a character not fit to be uttered.

But again, a true spirit will at once acknowledge the powers that be as those that are ordained of God; while a false spirit will give revelation to individuals not connected with the priesthood, in order to teach the priesthood, and lead them into consequent disorder. What should we think if the Queen of these realms were to communicate her will through an individual who was merely

a citizen in order to direct her ministers in their duty? Yet just as absure is it to suppose that the Lord God would give revelation to those who are only citizens of his kingdom to direct the priesthood, who are the governing power thereof.

Yet much evil has arisen in some branches, from a want of knowledge of these principles; individuals have engaged in missions on which they have been directed by a false spirit, and have been so far deluded as to receive what they considered the ministration of an angel, which has proved to be but Satan transformed as an angel of light. God will have but one mode of conducting his government, and that will be one of order,—and as sure as the Lord liveth, and that he hath renewed his covenant and established his laws again by his spirit, so surely will he recognize only those authorities which have been established by his will, and to whom he has communicated the priesthood and the apostleship again.

Beware then, brethren, of the wily inroads of the adversary; we know the near approach in appearance of the counterfeit to the original; but try the spirits, for the one will be under the control of the prophet, and subject to the authorities of the church, while the other will control those posseessed of it, and exhibit itself in rebellion against the legal authorities of the kingdom of God.

While we make these remarks we would not discourage the Saints in the exercise of those blessings with which they are privileged; no—but on the contrary, would bid them rejoice in them, cultivate them, and pray earnestly that they may be *perfected*.

And let us not, while guarding against the influences of the evil one withhold from exercising the gifts of the spirit of God, for this would be a triumph for Satan, which he eagerly desires; no—but continuing humble, and in much prayer to the Lord God, let us be subject to the laws and authorities recognized of Him, and then may we freely exercise every gift with which the spirit has blessed us.

THOMAS WARD.

The following is an Extract of a Revelation given in May, 1831, by the mouth of President Joseph Smith to the Elders of the Church, on an enquiry in regard to certain false spirits which had been manifested, and by which the church had been deceived. We publish it at this time as a warning and example to the church in this country, and as a key by which the Elders may detect and overcome all the operations and manifestations of those false spirits which are abroad deceiving the world:

"Hearken, O ye Elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you.

"Behold I the Lord have looked upon you, and have seen abominations in the church that profess my name: but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

"Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and woe unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

"And now come saith the Lord, by the spirit, unto the Elders of his church, and let us reason together, that ye may understand; let us reason, even as a man reasoneth one with another, face to face. Now when a man reasoneth, he is understood of man, because he reasoneth as a man, even so will I the Lord reason with you that you may understand. Wherefore, I the Lord, asketh you this question,—unto what were you ordained? To preach the Gospel by the Spirit, even the Comfortor, which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves. Nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? and if it be by some other way, it be not of God.

"And again, he that received the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way, it be not of God; therefore, why is it that ye cannot understand, and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth.

"Wherefore, he that preacheth and he that receiveth understandeth one another, and both are edified and rejoice together; and that which doth not edify is not of God, and is darkness; that which is of God is light, and he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter unto the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on the earth, the life, and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

"Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God, and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God,—not with railing accusation, that ye be not overcome, neither with boasting, nor rejoicing, lest you be seized therewith. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive: and the kingdom is given you of the Father, and power to overcome all things which is not ordained of him. And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

"Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.

"Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me, and none of them that my Father hath given me shall be lost: and the Father and I are one: I am in the Father and the Father in me—and inasmuch as ye have received me, ye are in me and I in you; wherefore I am in your midst, and I am the good shepherd, and the stone of Israel—he that buildeth upon this rock shall never fall. And the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready. Even so, Amen.'

CONFERENCE NOTICE.

The several conferences of the Church of Jesus Christ of Latter-Day Saints in the United Kingdom of Great Britain are hereby informed that a general conference will be held in Manchester, to commence on Whit Sunday, the 15th day of May next, and to continue for several days, or until all the business is completed.

Each conference is requested to appoint one or more delegates to represent them in the general conference, and to assist in the transaction of such business as may be necessary for the general welfare and prosperity of the cause of truth.

It is very desirable that a full representation should be made of all the conferences, branches, and members of this realm.

P. P. Pratt, President.
Thos. Ward, Clerk.

EMIGRATION.

The First Class American Ship, "HANOVER," is chartered by Pratt and Fielding to sail from Liverpool to New Orleans on the 12th of March.

Mr. A. Fielding purposes to sail in her, and to conduct the emigrants who may sail with him, both to New Orleans and up the river to Nauvoo, or their place of destination.

Mr. F. has had much experience as a business man, both in England and America, and will no doubt be of service to those who lack experience in these matters.

The accommodations for both passage and provisions will be in our usual good style, and well calculated for comfort and convenience. This will be our last chartered ship for the season.

Mr. Fielding purposes to return, and serve the saints and the public in his agency as usual in September next. In the mean time our Office for emigration 36, Chapel St., Liverpool, will be kept open during the spring and summer, and if any of our friends, or the public, should wish a passage to New York, or any other American port, applications to us at the aforesaid office will be strictly attended to, on the best ships, and on the most economical and comfortable terms; and they will be preserved from those impositions, deceptions, and frauds, which are so often practised upon strangers who are emigrating, as we feel determined to reform the abuses, and to thoroughly revolutionize this branch of business for the better, so far at least as it can be brought within the circle of our influence: for there is perhaps no branch of business which has been more generally abused, and there is no branch on which so many thousands of our fellow creatures, of little or no means, are more dependant for their welfare.

Economy in the expense, punctuality in the time of sailing, with a safe, speedy and comfortable passage, and an orderly and agreeable company, are each of the utmost importance to Emigrants.

PRATT & FIELDING,
Agents,
36, Chapel Street, Liverpool.

THE PRESENT AND THE FUTURE.

I gaz'd upon a beautcous sky,
Emblazon'd by the setting sun;
But sullen clouds came floating by
Ere yet his downward course was run.
I thought that ev'ry changing scene
Might be for man's instruction giv'n;
I thought of what lay yet unseen,
The pure, unfading light of heav'n.

I saw a lovely fair one, smile,
In youthful charms, with ev'ry grace;
Time roll'd along a little while,
The grave was then her dwelling place.
I thought of that triumphant hour,
When light shall pierce the cavern'd tomb;
And when the Saviour's mighty pow'r
Shall guard his ransom'd people home.

I mark'd the man of faithful heart,
Who nobly for the truth had stood;
Receive from men a traitor's part,
Nor died their malice with his blood.
I thought of that decisive day,
When truth shall have her triumph too;
When God shall by his pow'r display
The secrets of the heart to view.

Yes, there's a clear, unclouded sky,
A land where shadows never come;
Where joys seraphic never die;
It is the Saints abiding home;
A clime which death shall ne'er degrade,
Nor find corruption's worm a way,
Where truth shall ever stand display'd,
And triumph in eternal day.

THOMAS WARD

MANCHESTER:
Printed and Published by P. P. Pratt, No. 47, Oxford Street; Sold also at the Emigration Office, 36, Chapel Street, Liverpool, and by Agents in every Branch of the Church.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR,

EDITED AND PUBLISHED BY P. P. PRATT,

36, CHAPEL STREET, LIVERPOOL,

IN MONTHLY NUMBERS, PRICE THREEPENCE.

No. 12. APRIL, 1842. VOL. II.

CONTENTS:

On the False Prophets of the Last Days.. 177
The True God & his Worship contrasted with Idolatry..... 184
Notices..... 189
Editorial Remarks..... 189
Earthquake in Cornwall—Cheltenham Conference—Letter from Elder Barnes Letter from Elder Casson—News from India and China..... 190
News from North and South America .. 191
Letters from Elders Mc. Auley & Cuerdon 192

ON THE FALSE PROPHETS OF THE LAST DAYS.

If we take a retrospective view of God's dealings with the children of men, and look back to the morn of creation, and from thence downwards through the flight of ages, we find continued instances of the condescension of God, in manifesting himself unto his fallen creatures, in humbling himself to hold converse with them, in order that he might communicate blessings, and give them laws and precepts, by the guidance of which they might be restored to his favour and become sons of God.—On the other hand, we have also continued proofs of the direful consequences of sin, in the proneness of man to evil and rebellion against his maker, notwithstanding the glorious and repeated exhibitions of the power and the love of God. And it was only when the children of men had perverted the ways of the Lord, had ceased to regard his precepts, and in the pride of their own hearts preferred the teachings of men to the laws of heaven, that he withdrew himself from them, and caused his Spirit no longer to strive with them.

The authority of the Holy Priesthood after the order of the Son of God was then "caught up to God and to his throne," so that the "sun went down over the prophets, and the day became dark over them, so that they had no vision, and it was night unto them."

Thus do we find the people after the days of Malachi, having no vision or revelation from the Lord God, but left to the pride of their own understandings, dividing themselves into sects, and in their blindness preferring the writings of their uninspired elders to the laws of God communicated through his servant Moses.

When behold the whole host of deceivers and deceived are startled from their formal propriety, and awakened to holy wrath and pious indignation, against a presuming and contemptible Nazarene, that has started up from obscurity, and come forth amongst the people teaching doctrines, in opposition to the acknowledged and received faith and practice of the varied sects of the Jews; doctrines simple, beautiful, clothed with the light and power of truth, and possessing an irresistible energy to pluck off the specious garb, that alike covered the proud Pharisee or the self-opinionated Sadducee.

But might one not with apparent justice inquire, did not the learned and the pious of the people acknowledge the truth and the force of those doctrines, especially when they were accompanied by manifestations of divine energy, and the sincerity of the teacher was established by continued acts of benevolence, conferring blessings on all around him? Let history tell the fearful tale, and with the voice of thunder cause the answer to reverberate in the ears of every self righteous Pharisee of modern times.

Alas! alas! instead of acknowledging the authority of him who spake as never man spake, instead of recognizing the Holy One and the Just, and becoming subject to his mild and peaceful yoke, in the garb of holy sanctity, and with a profession of zeal for God,—they persecuted to the death the Lord of life and glory, and wagged their heads with demoniacal exultation, as he hung upon the tree, while heaven stood abashed and all nature groaned beneath the dread catastrophe! But had the powers of darkness triumphed?

It is true, the Lord of life lay prostrate, the sepulchre of death owned him its inmate, and the arm that had of late been clothed with omnipotent energy now lay nerveless in the tomb, but not to tarry, the grave had lost its power, and could not hold him, death had lost his victory, for he burst his chains, and soaring with immortal might, ascended to the throne of God, leading captivity captive, and testifying of his risen majesty, by dispensing gifts to men.

And now behold the wisdom and the power of God manifested in the results of his transcendent triumph. While the Jewish Sanhedrim were propagating the pitiable falsehood, that the ciples of Jesus stole the body of their Lord while a Roman guard lay slumbering!—there stood the followers of the Nazarene, the humble fishermen of Galilee, before the assembled multitude that thronged the feast of Pentecost; and, having received the promise of the Father, elevated the standard of the cross, and made proclamation with Divine authority that he whom they had crucified was the anointed one of God, both Lord and Christ.—And what followed? Many received their testimony, and becoming obedient to the laws of the kingdom of God then established, received the witness of the Spirit for themselves, by which they knew that the doctrine was of God.

Behold then the results of the mighty events that had so lately transpired, and you will contemplate a people holding intercourse with Heaven, and receiving as direct communications from thence gifts of wisdom, of knowledge, of faith, of healings, of miracles, of prophecy, of discerning of Spirits, of speaking in tongues and of the interpretation thereof; yea, more than this, you behold a people receiving instruction from the source of all intelligence, by dream, by vision, by revelation, and by the ministration of angels, yea, we contemplate a society of men and of women, that had as it were, severed the link that held them to the earth, and having been born by the great law of adoption into the family of Heaven, had become children of the highest, heirs of God and joint heirs with Jesus Christ; a people that knew their claim to these high privileges was legal because they had received the seal of their citizenship, the Spirit of adoption, whereby they were enabled to cry "Abba Father."

But again might we inquire, did not these principles become universal, and mankind generally become subject to the laws of God? It is true the doctrine of the cross went forth unto the nations accompanied by the power of the spirit, but its effect upon the multitude was a proof of the iniquity of man, by the violence and persecution inflicted upon those who brought its peaceful tidings.—But than this, very soon did the church itself become corrupted, and like their fathers before them, they broke the covenant of God, by ceasing to teach what he had commanded, and substituting in the stead thereof the commandments of men.

The consequence of which has been that the authority and power given to the first church has again been taken from the earth, the prophets and the rulers, and the seers hath he covered, and the vision of all hath become as the words of a book that is sealed.

Thus hath it been for ages, the falling away hath come, the church has been in the wilderness, neither keeping the commandments of God, nor possessing the testimony of Jesus which is the spirit of prophecy.

When lo! the time mentioned by the prophet Daniel that the God of Heaven should set up a kingdom that should *never* have an end, being come—the period that the preparatory work for the ushering in of the "dispensation of the fulness of times" having arrived, the Lord God of Heaven again stoops to earth, to hold intercourse with the sons of men, again communicates his power and authority, ordaining men to go forth unto the nations to bear testimony that the hour of his judgments is at hand—that the great Babylon of religions, that has been substituted for the religion of Jesus, is about to be destroyed, and that the great and consummating work, the restitution of all things is fast approaching; and how is it received? The ears of the people are closed to the principles of eternal truth, the finger of scorn is raised against the followers of Jesus; and more than this, the blood of its first converts hath flowed to seal their testimony, and hath ascended on high to unite in the pleadings of the spirits beneath the altar, that the LordGod would avenge their blood on them that dwell on the earth.

Yea, we behold the religionists of the present day farther even from the truth than the Jewish people in the days of Jesus; divided into a far greater multitude of sects, and equally as averse to the principles of truth, and as fully disposed to persecute those who are sent forth to propagate it.

And, like the Pharisees and the Doctors of the Law, they are agitated at the presumption of men of obscure origin, and illiterate, coming forth in these days teaching principles, which if true, are an utter condemnation to every craft and creed in Christendom; and like the enemies of the truth of old, their mutual bickerings must be laid aside to make common cause against the grand enemy of sectarianism; for something must be done to stop the progress of these bold blasphemers, as they term the Saints of the Lord, and with a profession of holy zeal for the honour of God, they join in one universal cry, that the Saints are the false prophets, that should come in the last days deceiving the people, and they bid the people beware, for they will if possible deceive the very elect.

It is our purpose after so long an introduction, to make some remarks on those passages of the New Testament, so often quoted against us, and to see to whom they really apply, and whose character they depict, so that our brethren may be enabled to turn the weapons employed against us, and make them bear upon those whom they justly describe.

And the first reference to which I would direct your attention, will be found in the 2d. chap. of the 2d. Epistle to the Thessalonians. Here we find it foretold that a falling away must come, and that the man of sin be revealed the son of perdition. The different denominations of Protestants have been long united in opinion that this allusion describes the church of Rome elevated in St. Peter's chair, and professing to hold the keys of the kingdom, and sitting as God in the temple of God, ministering salvation or condemnation with an authority infallible But a cessation of hostilities can even take place with such bitter foes, in order that the weapons used against his holiness the Pope may be made to bear upon the people of God; hence, we have heard a portion of the passages alluded to, taken by a Reverend divine, in a splendid chapel, and before a numerous congregation, as a motto or text upon which to found a discourse, to prove that we were the people upon whom the Lord God had sent "strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Certainly this was a fearful charge to make against a people whom he knew

not; for he, and such as he, will be the last persons to come forth candidly and honestly to investigate the principles of the church of Jesus Christ: they have too much at stake; for it is no trifling step to be taken, for a man for conscience sake to come down from affluence, from rank, and popularity, to become a follower of the Nazarene in these days, and to go forth without purse and scrip, in the face of unrelenting persecution and contempt. But did he attempt to prove that the Saints believed not the truth, but had pleasure in unrighteousness? I trow not. No, brethren, the outpouring of the spirit of truth in these last days, has given us too glorious a vision of the great purposes of God in man's salvation—has opened too clearly to our understandings the sublime intentions of Deity towards our race, for us to love iniquity, or have pleasure in unrighteousness. How shall we, believing that through faith, and obedience to the great law of adoption into the family of heaven, we have become sons of God, indulge in sin! But, on the contrary, we have learned that having entered into so high and glorious a connexion, and having the hope of eternal life, we must purify ourselves as he is pure.

Had that blind leader of the blind read in the same chapter he would have found a description of our hopes and principles.

Even that we were called by Paul's gospel to the hope of obtaining of the glory of our Lord Jesus Christ, and that we were ready to "stand fast and hold the traditions that had been taught by the Apostle Paul," and to acknowledge that when he exhorted the churches to covet to prophecy and forbid not to speak in tongues, that he uttered the commandments of the Lord.

But what is the great lie which the strong delusion of the people has enabled them to believe, because they love not the truth? We answer, as at the head of all the rest, "the Spaulding Fable," which has been sent forth unto the nations, that the simple and sublime principles of the gospel, contained in the Book of Mormon—the fulness of the gospel—might not win its way. But, no; when God shall work whose hand shall stay him? And the stone cut out of the mountain without hands shall roll on with omnipotent power and increasing magnitude, until it fill the whole earth.

But, secondly, we find in Paul's first epistle to Timothy and the fourth chapter, a reference to some, who, in the latter times, should depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, &c. I shall not enlarge on the foregoing, as even our enemies must allow that the peculiarities above alluded to form no part of our system: neither shall I attempt at present to make the quotation apply to others, but let it suffice to say, it can have no possible allusion to the Saints; and shall pass on to the third chapter of the second epistle to Timothy. Here we find a statement that in the last days perilous times should come, and a description of the character of the people, in their mutual relationship to each other, and with regard to them religiously, that they should have a form of godliness, and deny the power.

I need not say how accurately is described the character of the present times, and of the people; but proceed to inquire whether the people, having a form of godliness and denying the power, be the Latter-Day Saints.

But first let me ask the question,—What is the power of godliness? I answer, that Divine energy of the Spirit of the Lord God, communicated to the children of men, according to their faith, by which an Enoch, scorning as it were the claims of mortality, could ascend into the presence of Deity, being translated without seeing death; that power by which the ancient saints "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; by which women

received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." By which the apostles went forth on the day of Pentecost speaking the languages of fourteen different nations, and proclaiming in their own tongues the wonderful works of God. By the power of godliness we understand the spirit of the Lord manifesting itself in the various tokens which Jesus declared should follow them that believe. To whom then does the passage referred to apply? To the saints, who come forth unto the people declaring the simple principles of the gospel of the kingdom, and who bear witness that Jesus is the same yesterday, to day, and for ever, and that the signs which he promised do, and shall follow them that believe? Nay, but to the followers of the systems of men who deny the power, who boast that the auxiliary of the spirit of the Lord God is useless, and unblushingly declare that to be in possession of the blessings of the spirit like the first churches, would be to fall from their high elevation, and that to return to primitive Christianity would be to retrograde.

O! I could blush for humanity, and hide my head in shame for my kindred, when I behold them in their wilful blindness declare that religion in these days has attained an elevation of which a Paul or a Peter were unconscious—that its principles are more widely disseminated and better understood than at any other period of time. This is emphatically calling light darkness, and darkness light. For a man to declare that now, when the heavens have been shut up for ages, when the voice of Deity has been hushed, when his spirit has ceased to communicate instruction by gifts, by dreams or by visions, when those glorious intelligences, the angels of God, have ceased to minister to the sons of men, that we have more light, more knowledge, more glory!

Oh, my soul, come not thou into their secret; banish far from me, O God, this dark delusion, and let me for thy Son's sake drink at the fountain of all intelligence and truth; bless me with thy spirit as thou didst thy servants in days that are past; enable me to come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to thyself, the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Yea, give unto me of thy spirit, that I may search all things, even the deep things of God. Let me have that unction from the Holy One by which I shall know all things, and be prepared to realize the fulfilment of the prayer of my Lord, that I may be one with the Father and with the Son, even as they are one. I ask it in the name of Jesus. Amen.

The passage to which we would next direct the attention of our readers will be found in the 2d c. of the 2d epis. of Peter. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them," &c.

Here we would remark that our ears are often assailed with the cry of "false prophets," "false teachers," "damnable heresies," &c., but no attempt is made to establish the whole passage against us, by a reference to the damnable heresy which should characterize these false prophets in the last times, namely, "denying the Lord that bought them." No, brethren, our enemies being judges, they know well that we are not disposed to deny our glorious Lord, therefore they pass over this part of the subject in silence, knowing that the investigation of it would establish the fact that we are so zealous of the honour of our Saviour and of the the teachings of his spirit, that we willingly cast away from us all the commentaries of men as so many vain attempts "to paint the lily, or to gild refined gold," that we come forth to proclaim the gospel which he commanded his first servants to declare, and for which

he has given his spirit again unto the sons of men, that with power and authority they might propagate the same principles of eternal truth, and thereby gather from the ends of the earth a glorious remnant to meet him at his coming.

Who then are they that deny the Lord that bought them? Are they not those who profess to be his followers, yet refuse to obey him? That are teaching "the fear of God, by the precept of men?" For he that saith "he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him."

Who then, again I ask, are they that deny the Lord that bought them?—They who "have transgressed his laws, changed his ordinances, and broken his covenant?" or they that come to teach his laws without the note or the comment of any school of divines,—that come to establish his ordinance, and to proclaim again to the nations, "baptism for remission of sins," as the great law of adoption into his kingdom, in order that they may receive the gift of the Holy Ghost, and realize for themselves that the everlasting covenant hath been renewed, to prepare the way for the great restitution of all things, when God "shall gather together in one, all things in Christ, both which are in heaven and in the earth, even in him?" No, my brethren, we will not deny our glorious Lord, who hath bought us with his blood; but may he grant unto us of his Spirit, that we may be filled with the same principle of love, and be ready to lay down our lives for each other.

But again, in the third chapter of the same epistle, we are told that "in the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Here then is a reference to false teachers of the last days, which the infatuation of the bitterest enemy of the truth can never make applicable to us. For what is our mission? and what profession do we make, but that we are come to fulfil the message of the Angel of the Lord spoken of by the Revelator John, whom he saw "flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the *hour of his judgment is come,*' and worship him that made heaven and earth, and the seas and the fountains of waters." This is indeed our purpose, to declare that the day of the Lord will come upon the earth, and that speedily, as a thief in the night, and that many now living shall witness the final accomplishment of these things, being either consumed by the fury of his coming, (which shall burn as an oven) or be associated with that distinguished remnant that shall be found in the midst of the earth, who shall lift up their voice, and shall sing for the majesty of the Lord.

But have we any difficulty in pointing to the parties foretold in the passage, who deny the coming of the Lord, or who have so spiritualized every thing connected with the kingdom of God that the plainest declarations of holy writ are become obscured, and the people are so blinded as liberally to support a race of hireling priests to convince them that the Scriptures do not mean what they say. But we warn them, as those that are sent of God, to awake from their slumber, and to be assured that the Lord God "*will send* Jesus Christ whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

O the blindness of mankind! To have forgotten the purport of the prayer of our Lord, which we or our fathers have offered up for ages, "that his kingdom might come, that his will might be done on earth even as it is in heaven," and yet are they, through the false teachings of the priests, looking for a heaven beyond the bounds of time and space, of which they know nothing, but mayhap suppose that in their refined and etherialized condition they shall loll in luxurious ease on lazy clouds through the slowly revolving periods of eternal ages.

"Where is heaven? beyond all space,
The distance mind can never trace."

But, brethren, you have not so learned Christ, as to cry peace and safety, when sudden destruction is nigh at hand. "And ye are not in darkness, that that day should overtake you as a thief, ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore let us not sleep as do others, but let us watch and be sober." 1st Thess. 5th chap.

But, lastly, we are informed by the epistle of Jude that there should come "mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." I shall here take the liberty of giving another translation of the foregoing, taken from an old Bible of 1606. "How that they told you that there should be mockers in the last time, which should walke after their owne ongodly lusts. These are makers of sects, fleshly, having not the spirit."

But now to the subject,—are the Latter-Day Saints makers of sects, no; we claim no affinity with any, we own no relationship; we will not condescend to acknowledge ourselves as emanating from the most refined of all the many times reformed systems of the day; but that our principles, our ordinances, and our whole organization, have been taught and established by direct revelation from God himself, by his own voice, by the ministration of angels, or by the revelations of his spirit. Yes, on this rock we stand, and thousands that shall read this, who have received of the witness of the spirit for themselves, shall feel it bear testimony as they read that this is true.

But let me call attention for a moment to the fourth chapter of Ephesians, and we find a description of the church of Christ, in which a priesthood ordained of God, and receiving their varied authorities as gifts from Him, administered the ordinances of his kingdom, through which blessings flowed to all that became subject to the laws of it.

And, moreover, we find clearly and definitely stated the objects for which these offices and gifts were imparted.—"For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ." And that they were necessary for us, to enable us to come by one faith, and by a like knowledge of the Son of God, unto a perfect man, till we individually attained to the measure of the stature of the fulness of Christ, that we might be prepared for the period when that which is perfect shall come and be like him, when we see him as he is. Yea, like him, having received grace for grace, until attaining a fulness, we be prepared, as we have said before, to be one with the Father and with the Son, as they are one. But again we ask, what would have been the result of being in possession of this priesthood, and these gifts? Let the apostle answer, the churches would have been no more children, tossed to and fro with every wind of doctrine," and necessarily so, for let men individually receive of that spirit which leadeth unto all truth, which brings all things to remembrance, and sheweth things to come; and how utterly impossible for there to be diversity of doctrine. Yet what is the condition of the churches of modern christendom? One Bible, one book of heavenly laws, yet hundreds of sects, professing to be guided by one spirit, yet clashing and opposed to each other; and yet when uniting to array themselves against the work of the Lord, complimenting each other as so many different divisions in the host of God; but enough. "Folly, thy name is sectarianism." And a "house divided against itself must fall."

Thus have we passed through a hasty examination of the various references made to the false teachers of the last days. Let me then by way of conclusion congratulate the saints of the Most High God on the results of such an investigation, and let them take courage, lift up their heads and rejoice, for their redemption draweth nigh, and though the struggle may be severe, yet the

triumph is certain, and ere long they shall stand associated with that glorious company which the apostle beheld standing on the sea of glass, having the harps of God, and unite with them in singing "the song of Moses the servant of God, and the song of the Lamb, saying, "great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.

Even so, Amen.

THOMAS WARD.

THE TRUE GOD AND HIS WORSHIP CONTRASTED WITH IDOLATRY.

In the midst of the grossest darkness and idolatry, and while the sectarian world around us are engaged in the worship of almost innumerable imaginary Gods, it is of the utmost importance that we come to the knowledge of the true God, and learn to worship him in spirit and in TRUTH.

Therefore, we must learn in the first place who the true God is; and secondly, what kind of worship he requires.

The Church of England, the Methodists, and, I believe, the Church of Scotland, in their several Articles of Religion, describe a God "WITHOUT BODY, PARTS, OR PASSIONS."

Now of all the species of idolatry ever invented by superstition and priestcraft, in either ancient or modern times, we do think this caps the climax. Indeed it can hardly be said to be idolatry, for strictly speaking it amounts to *Atheism*. It is as much as to say, there is a God, and yet he does not exist; or there is a being, and there is no being; for reason teaches us that that being or thing which has a *whole* must have *parts*, for the whole is made up of parts. Therefore, to speak of a *being* or *thing*, and assert that it *is*, and that it has neither *body* or *parts*, is as much as to say that it has no *whole*, and if it has no whole it does not exist, and therefore *it is not*.

But this God of half the Christian world, or rather this God and no God, is as contrary to Scripture as to reason and common sense. The Old and New Testament everywhere reveals a God with body, parts, and passions. The following are a few of the many texts which speak of his body and parts:—

Image.—Gen. 1st, 27th.
Eyes.—Prov. xv. 3rd.
Mouth.—Isaiah lv. 11th.
Nose.—Isaiah lxv. 5th
Lips and Tongue.—Isaiah xxx. 27th
Ear.—2d Kings xix. 16th
Soles of his feet.—Ezekiel xliii. 7th.
Arm.—Jeremiah xxi. 5th
Finger.—Exod. xxxi. 18th
Fingers.—Psalms viii. 3rd
Loins.—Exek. i. 27th
Heart.—Gen. vi. 6th
Nostrils.—Exod. xv. 8th
Hand, face, and back parts.—Exod. xxxiii. 22nd

The foregoing abundantly show that the Father of our Lord Jesus Christ had both body and parts, to say nothing of Jesus Christ, who actually ascended into heaven, and is seated at the right hand of God, with flesh and bones. Hence, what can we say of this sectarian "God without body, parts, or passions!!!" as compared with Jehovah and Jesus Christ, or with Scripture and reason?

Let us now compare it with other systems of idolatry, and see if this God is equal to the several Pagan gods.

The Pagan gods are in Scripture described as having "eyes, but they see not," but this God has no eyes, let alone seeing; "ears have they, but they hear not," but this God has no ears; "hands have they, but they handle not," but this God has no hands; "feet have they, but they walk not," but this God has no feet!!

Now, we would earnestly exhort our readers to neither love, serve, nor fear the God of the Church of England, the Scotch, or the Methodists, as revealed in their articles of religion, for he can neither see, hear, speak, think, or walk; he can neither harm us nor do us any good; he can neither love us nor hate us; and for our part we have no reverence nor respect for him, to say nothing of veneration. And as to his power we defy it to harm us. In short, let us fear none but the living and true God, and him only let us serve.

But while on the subject of idolatry let us for a moment look at the manner in which this imaginary God is worshipped by his votaries.

In the Book of Common Prayer, under the head of Morning Prayer, and also Evening Prayer, to be used by the minister and whole congregation every morning and evening throughout the year, we have these words addressed to the strange god described above:—

"We have left undone those things which we ought to have done, and we have done those things which we ought not to have done."

Now for a true penitent to make such a confession once, twice or thrice in his life, when he really feels sensible of it; and purposes to do differently, is well; but for a whole congregation to make a practice of saying this daily during their lives is really the height of mockery and folly. In order fully to comprehend this absurdity let us suppose, for instance we have a servant, who comes to us and says, I have left undone the duties which you required of me, and have done the things which you forbade me to do. Now, the master surprised to hear this, would perhaps reprove, but finally forgive his servant for once or twice, seeing he appeared sensible of his wrong, and manifested a disposition to do better. But what must be the master's surprise when this is repeated time after time, till he suspects his servant has all this time been mocking him! And how must this surprise increase when, on looking over the written rules of this servant, he finds one which reads thus:—"This servant shall go to his master every morning and evening throughout the year, and shall say, master, I have left undone those things which I ought to have done, and have done the things which I ought not." This rule either compels the servant to lie to his master, and bear false witness against himself, or else on the other hand to continue his wicked course during his whole life. In either case it is adding falsehood and hypocrisy to his other sins; therefore, for all these confessions he must receive the greater condemnation. And so it would be with the *true* God, who requires *true worship*. But what a consolation it must be to these people to reflect that their God has neither body, parts, eyes or ears; therefore as he can neither hear nor see, this kind of worship will answer just as well as any other.

Now, the true God commands his worshippers, saying, "When ye pray use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking; be not ye therefore like unto them."

But the forms of the Church of England command, in the Book of Common Prayer, under the head of "Litany," that the name of Deity be repeated at least fifty-two times in one prayer, and this prayer to be repeated on Sundays, Wednesdays, and Fridays of each week, and at such other times as the *ordinary* shall command. This would amount at least to two hundred times a year. Multiply two hundred by fifty-two, and it makes just ten thousand and four hundred repetitions in one year, of which the following are specimens—

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Father of heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O God the Holy Ghost, &c. have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

O Holy, Blessed, and Glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

Then follows

Good Lord deliver us;
Good Lord deliver us;

nine times repeated.

We beseech thee to hear us good Lord,
We beseech thee to hear us good Lord,

repeated twenty-two times; after which is the following:—

O Lamb of God, have mercy upon us.
O Christ hear us.
O Christ hear us.
Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

After this follows the Lord's prayer, and then another long prayer, and still another, and then a grace or blessing and *here endeth the Litany.*

Now, if their God (like Baal) was asleep, this importunity would be apt to awaken him, at least he would have his nap out before it was through. If he was talking with some one, of course he would get through ere this service was done. Or if he was gone a journey, he would have time to get home again in season to hear it, and in either case he would doubtless answer them, in order to get rid of them lest they should weary him.

But as their God can neither go a journey, nor hear, nor converse, having neither feet, tongue, nor ears, their repetitions must be in vain, unless it is to kill time, or to charm themselves with the music of their own voices. But then, they have one advantage after all, and that is this,—that if this worship does not please their God, it will not offend him, nor make him angry, as he has no passions.

We will now notice one more instance of this kind of praying in the Book of Common Prayer, a subject entitled "*Order of Visiting the Sick.*"

The minister shall visit the sick person and in his presence make 36 distinct requests to God, each of which are laid down in full, and not one of the whole thirty-six requests touch the case of the sick person's bodily infirmities as to praying that he may be healed.

Daily bread is prayed for—thy kingdom come is prayed for—defence against enemies, in short, any thing but coming to the point, which is necessary, viz., Lord heal this sick person, through faith, in the name of Jesus Christ.

Now, what would be thought of a child who, when he wanted a piece of bread, would come to his mother and ask for a needle, a pin, a chair, a stand, a watch, a ring, a pair of gloves, a hammer, a saw, a chisel, a toy, and so on, to thirty-six different articles, and last of all never mention the bread. Think! why, the alarm would go abroad that the child was out of its wits, and in a high state of derangement. And so we should think of the man who comes to see a person groaning under disease, and kneeling by his bed-side forgets what he needs, and asks for every thing else.

But here, too, we can excuse the people who worship the God without body or parts, as they must be sensible that this course will answer the purpose as well as any other. It will perhaps amuse the sick, and leave him more cheerful; while at the same time it cannot offend a *passionless* God, who never hears it.

We might turn for a moment from the Prayer Book, and call the attention of our readers to some of the prayer-meetings of the Methodists and others, where one would hear, "Lord convert souls; save souls, Lord; now, Lord; Lord, just now; send the power, Lord; Lord send the power; right down upon them—down upon them;" and these and many other things repeated in the wildest confusion many hundred times in one night; but the heart sickens at the thought of human folly, weakness, and superstition, as it really exists in these popular systems of the present day, yea, the mind turns away from the contemplation with the utmost disgust towards the principles, and with the highest degree of pity and compassion for its ignorant and unthinking votaries.

Let us now inquire after the true God and after the manner of worshipping him.

The eternal Jehovah has revealed himself to man as enthroned in the heavens, while the earth is his footstool, and Jesus Christ as his Son seated at his right hand as a mediator, while the *spirit of truth*, proceeding from the Father and the Son, fills immensity, comprehends all things, and is the light, life, and spirit of all things, and the law by which they are governed, and by which they move and have their being. This God has ears to hear, eyes to see, and a mouth to speak; his arm is not shortened that he cannot save, neither is he destitute of power to deliver.

He created the worlds *He* stopped the mouths of lions. *He* quenched the violence of fire. *He* multiplied the widow's meal and oil. *He* overturned kingdoms, and defended his people.—*He* divided the sea. *He* rained down manna. *He* smote the rock and the waters gushed out. *He* healed the sick and raised the dead. *He* is unchangeably the same, yesterday, to day, and for ever; and has promised to hear and answer those who worship him in *spirit* and in *truth*.

No eloquence of speech, or flowery composition can charm his ear or prevail with him. No vain repetitions or senseless round of forms and ceremonies can gain his favour. No unmeaning speeches or hypocritical sounds can influence him, or gain his smiles. He requires simple truth and real sincerity in all that we say before him. "In vain we worship him teaching for doctrines the commandments of men." In vain we call upon him, but do not the things which he says.

In vain we say, Lord, Lord, while we leave undone the things which we ought to do, and do the things we ought not.

In his holy presence, the solemn assemblies, the new moons, the sabbaths, the baptisms, the sacraments, the fasts, the feasts, the sanctuaries, the tabernacles, the churches, the chapels, the sermons, the prayers, and the songs of this generation, are an abomination, so long as priestcraft, pride, oppression, covetousness, error, superstition, doctrines, commandments, and traditions of men are observed by them, instead of the word of eternal truth.

We shall now give some general instructions on the true worship of God. In the first place, we observe that in order to worship him acceptably we must abide in him, and his word in us, as it is written; "*If ye abide in me, and my words abide in you, ye shall ask what ye will in my name, and I will give it you.*"

Here then, the conditions on which we may ask and receive are clearly manifested; and here is an immutable, unchangeable promise, opening a principle which is of more value to mankind than the world with all its glorious inventions and discoveries.

We have only to fulfil the conditions, that is, to abide in him and his word in us, and then we have privileges far superior to any which earthly monarchs can confer.

It would indeed be considered a great favour to a poor person if the Bank of England were to grant him the privilege of drawing freely on that institution to any amount, and at all times. This would give him a power and influence in the world which would make him more powerful than all the crowned heads of Europe, if the bank could fulfil this engagement to the full extent

But, although he might relieve millions of the poor and distressed, and might command or influence the destiny of kingdoms and empires, yet he could neither purchase eternal life nor any of the gifts of God—no, not even the gift of health; and without health of body in this life, or a prospect of eternal life in the world to come, he might with all his wealth and power, be the most miserable of all mankind

But this glorious promise is so far superior to anything which the Bank of England can confer, that it not only grants the privileges of temporal blessings to any amount, but it includes all other necessary things pertaining to the

welfare of our souls and bodies, and of our friends and relations, both in time and eternity.

The child of God, according to this promise, may ask in prayer in the name of Jesus, for the following things among many others, namely—

If any one is sick or troubled with any manner of infirmity, they may ask to be healed.

If they are hungry they may ask for bread.

If they are destitute of clothing they can ask for raiment.

If they are involved in debt they can ask for means to pay.

If they are in want of employment they may ask for employment.

If they are in need of a friend they can ask for one to be raised up unto them.

If they wish an inheritance, where they may sit under their own vine and fig tree, and plant, and build, and enjoy the fruits of their labour unmolested, they may ask for this.

If they are in bondage and oppression they can ask for deliverance.

If in prison, in gloomy dungeons, and in chains, they can ask for liberty.

If they desire to live to a good old age, they can ask for this privilege.

If they desire a plenty of flocks and herds, they may ask for them.

If they desire spiritual gifts, they may ask for wisdom, knowledge, faith, visions, dreams, revelations, prophecy, miracles, healings, tongues, interpretations, and the ministering of angles.

If the elements conspire against them they may ask for the winds to be rebuked, for the waters to be calm, for the fire to be quenched, or the mountains to be removed.

If the wild beasts would devour them they may ask for the mouths of lions to be closed; or if the sword combine for their destruction, they may ask for the armies of the aliens to be put to flight.

If famine would devour, they may ask for angels to bring them bread, for ravens to bring them meat, for their oil and meal to be multiplied or increased to any amount, or that five loaves and two fishes feed five thousand men.

These and ten thousand other things come within the range of our subjects of prayer; and to him that believeth all things are possible.

Yes, if we abide in Christ, and his word in us, we may come to the Father in his name for any of these blessings which our circumstances may require, and which we have faith sufficient to receive, with as much assurance as did Elijah, when he asked Jehovah to consume the sacrifices in presence of the prophets of Baal.

Instead then of a form or forms of prayer, let us lay down the following rules of prayer:—

1st.—Never speak any thing to the Lord which we do not mean.

2nd.—Never ask for any thing which we have no expectation of receiving, or which is contrary to scripture; for instance, never ask for the conversion of the world, when Jesus has said that his coming should be like the days of Noah, and that his coming and kingdom would destroy the wicked instead of converting them.

3rd.—Never use vain repetitions, and expressions foreign to the subject in hand, or to the object we have in view; for instance, when we pray for the sick, do not allow the mind to scatter and divide upon any and every subject, and thus weaken the force of our faith; but rather come directly to the point in hand touching their disease, and as we are guided by the Holy Spirit.

4th.—Never ask any thing which is not expedient, and in this we are to seek the guidance and judgment of the spirit.

5th.—Do not speak without something definite to say, and always stop when we get through, instead of a long and flowery speech by way of concluding or winding off.

6th.—Use all the simplicity and sincerity which a child does when it comes to a parent for bread, and do not often repeat the sacred name of deity. But rather say "*Our Father who art in heaven,*" at the commencement of our prayer, and let that suffice. Or at least, let our repetitions of his name be few.

7th.—Ask all we do ask in the name of Jesus.

8th.—Wait *patiently*, with an expectation of receiving after we have asked; and watch for it being fulfilled without doubting or wavering, for thus did Elijah when he prayed for rain. He looked at the sky, and prayed again; and then looked again and again, till at length a cloud the size of a man's hand was discovered, and soon all the horizon was over spread and the heavens gave rain.

O, unspeakably happy is that people whose God is the Lord!

"*All things* are theirs, and they are Christ's, and Christ is God's."

NOTICES.

Our Agents will please to make their cash orders payable to Elder Ward, as it would greatly facilitate business in Elder Pratt's absence, when visiting the churches. ED.

We have pleasure in announcing to the churches and the public that we have just published, price fourpence, the Letters received from Brother Orson Hyde, entitled "A Voice from Jerusalem," containing a sketch of his travels and ministry to the East, which we feel assured will be read with great interest by all.

The Millennial Star.

LIVERPOOL, APRIL 9TH, 1842.

We rejoice to announce to our numerous readers that the work of the Lord is rolling on in a manner hitherto unexampled in this country; while the various branches in Liverpool, Manchester, Stockport, Macclesfield, Oldham, and many other places are enjoying such an outpouring of the Spirit of God that they are as it were individually filled with joy unspeakable and full of glory; the power of love and of faith increases in energy, while the saints are built up by the spirit manifesting itself by prophecyings, by gifts of healing, by dreams and by visions; at the same time the minds of the people of God are expanding, and their hearts becoming enlarged, and their knowledge of his great purposes daily becoming more extensive, and thus are they preparing to be instrumental in bringing to pass, and also to enjoy the full blaze of the latter-day glory. Multitudes of various and refined systems of religion have lately sprung up, as the result of the dissatisfaction the honest-hearted have felt with the varied systems of men, which the Lord has providentially overruled to prepare their minds for the fulness of the gospel, and that work which so many have prognosticated must speedily come to an end, is rising daily in majesty and grandeur, temporally and spiritually, and assuming an aspect amongst the people that alike alarms and astonishes.

And while the systems of men are almost ready to crumble about the ears of their deluded votaries, the work of the Lord is soaring on high and preparing to assume that position on the earth which the God of heaven has declared she shall attain unto, and no hand can stay it. Multitudes, as it were, of the intelligent portion of the community in almost every place within the range of our acquaintance are either becoming obedient unto the gospel, or are intently examining its principles. We feel our own heart cheered by what our eyes are daily witnessing, and we exhort the saints to continued faithfulness and humility before the Lord, that he may speedily consummate his great work, and glorify himself amongst all nations.

The present number closes the second volume of the *Millennial Star*, and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burnley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the Star office, 36, Chapel-street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the work of God, until the gleamings of our humble "Star" be lost in the blaze of Mil-

lennial glory, and to enable us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

ITEMS OF NEWS.

EARTHQUAKE IN CORNWALL.—A violent shock of an earthquake was felt on Thursday, at twenty-five minutes past eight o'clock in the morning, at Falmouth and throughout that part of Cornwall. It was accompanied by a loud report, and subsequently a rumbling noise resembling the upsetting of a laden cart against a house.—*Glasgow paper, Feb.* 26, 1842.

The minutes of the Cheltenham Conference have been received. Fourteen branches were represented, consisting of 354 members, five elders, twenty-three priests, eight teachers, and three deacons.

We also give notice that the next Conference, to be held in Cheltenham, will be on the 8th of May.

The following extract is from a letter received from Elder Lorenzo Barnes, late from America, who has been labouring in Cheltenham and the neighbourhood, but has now removed to Bristol:—

"Bristol, March 28th, 1842.

Elder Pratt,

Much esteemed Brother,

I am happy to be able to state to you that I arrived here in safety and in health on Saturday the 26th, instant after making a tour through a number of Churches on my way from Cheltenham, which place I left in the evening of the 14th; visited the church at Lea, in the neighbourhood of which I preached twice. I then went to Garway, were I preached five times to overflowing congregations; from thence visited Abergavenny, and preached three times. The work appears to be upon the onward march in all these places. Many are inquiring after truth and embracing it. The brethren and friends appeared very anxious for me to tarry longer, but being desirous to commence my labours in this city, I took my leave on Saturday, the 26th, and came, *via* Newport, by the Packet to this city, and preached three times yesterday.

There appears to be a good feeling manifested here at present. In the evening our Hall was quite full, and the people listened very attentively, persons of respectable appearance were present. We intend getting a large Hall, and putting out bills shortly.

Enclosed is an order for ten shillings, it being a donation for the building of the Temple in Nauvoo, mostly from the branch of the Church at Frogsmarsh.

Yours in the bonds of the New Covenant,

LORENZO BARNES."

In a letter from Elder Casson of Blackburn we read that the work of the Lord is still rolling on, and the Saints are increasing in love, and other good principles, and that the Officers are very much united, and never think anything too hard or too far off; and the Lord blesses their labours greatly; they have baptized thirteen or fourteen in the last three weeks, promising characters, who are likely to be useful in the kingdom of God. The Priests are consequently beginning to be very uneasy, and charge their congregations to have nothing to say to those that have left their churches, while others are interested and say that we must have something very attractive about us, but in the midst of it all truth does and must prevail.

The late calamitous intelligence from India has proved more disastrous than was at first expected. Many supposed that the reports might turn out to be but idle rumour, but we find it to have fallen far short of the truth, and that from 10,000 to 13,000 of the British forces have been all massacred, with the exception of two or three natives and one European, De Boylan, have alone escaped to tell the fearful tale.

About ninety-five British officers have been cut off in this disaster.

News from China by the same mail states that notwithstanding the treaty entered into, the Chinese were rebuilding

the fortifications of Canton and Ningpo, and there was a question of a second attack upon the latter place.

From America we quote the following extract, as illustrative of public feeling:

"Let us promptly prepare for the worst."

This is the heading of an article in the *New York Sun* of the 15th ult. The writer, while expressing an earnest desire for the continuance of peace, fears that the disputes between the United States and Great Britain may, and probably will, end in war. Under this impression he calls upon the government and the people to prepare promptly for the worst. "The crisis," says he, "is momentous—the danger imminent. Not a week, nay, not a day, or an hour, should be lost in rousing the public mind, and preparing for the worst. Within six months, hostile fleets may be hovering upon our coast, indeed they are doing so already. These royal mail steamers from the West Indies are nothing but war vessels in disguise. They are built for the purpose of being turned into war ships; we should not be surprised to learn that their armament was already concealed on board. They sail along our coast, and stop at our principal seaports under pretext of being mail carriers. Idle subterfuge! There are no mails for them to carry. They cannot make money enough at that business to pay for the coals they burn. We tell our people honestly, and in all sincerity, that they will yet find these WestIndian mail steamers mere "Trojan horses." When the proper time arrives they will discharge broadsides instead of mails, and deliver shot and shells instead of letters."

In South America we find the Peruvian army of 5200 men, which had invaded Bolivia, came to a decisive action with the Bolivians on the 18th of November, at Ingavi, near Viachi. Each army was commanded by the president of the rival republics. The Bolivians, under General Ballivan, though only numbering 3800, began the attack with great impetuosity, and were from the first victorious at all points. The Peruvian President, Gen. Gamarra, was killed fighting in the midst of his men, and upwards of 3000 Peruvians taken prisoners.

Let the saints mark well the signs of the times, and observe the nations beginniug to ferment, and work until they have prepared alike the east and west, in order that the law may go forth of Zion and the word of the Lord from Jerusalem.

We make the following extract from a letter received from Elder John Mc.Auley, dated March 10th.

The work of the Lord is still progressing in this region, although it never had so many enemies, and the Devil is mad with rage: the priests will not come out themselves to oppose us, but they will send, or otherwise raise the cry of "false prophets," so that unprincipled men come out to oppose, and they come not to seek the truth, but to blackguard and ridicule the Saints; but this only does good, for many come out to hear the Saints get a drubbing, and instead of that, their eyes are opened to see the truth, and they come forward to obey the Gospel, and this has raised a cry in many places for the Elders to go to them, and let them hear. From Ayr they are sending here for some of the Elders to go, and I hear there are some wishing to be baptized, and unitedly they have written to me to send them an Elder. Indeed this region seems to be in a commotion between the enemy and his emissaries crying "delusion," and others who are wishing for the truth, crying, "Let us hear the Gospel you preach;" May God in mercy trouble the people until they see the truth as it is in himself, Amen.

FURTHER INTELLIGENCE.

Glasgow, March 31, 1842.

Dear Brother Ward,

The work of the Lord seems still to roll on in this neighbourhood; new places are opening and calling for Elders. Elder Wilkie has been labouring in Campsie a few Sabbaths, where several have been baptized. A minister of the name of Cribice, of the Presbyterian body came out to oppose, which led to a dis-

cussion. The Established Church was obtained for it. Elder Wilkie and Mr. Cribice were to discuss the question. Upwards of fifteen hundred people were present, and I never witnessed a more pleasing scene. The meeting chose their chairman—all was in silence—not a sound of disturbance was to be heard, but all seemed intent upon examining which had the truth. I never heard weaker arguments brought forth by any man. He said the saints were wrong because they believed in new revelations, for, said he, God gave just two revelations, that is, one to Moses and one to Jesus; and that these were all that would be given until Christ came to judge the world. Brother Wilkie replied, and completely overturned him on the subject of revelation, and he never touched upon it again. His next argument was, the saints were wrong, for they taught another gospel from what the apostles taught, for they baptized by immersion the whole body, whereas the word baptize when properly translated signified to wash, and there were many ways of washing,—for instance when they went into the river they merely washed the feet, and Jesus baptized when he washed the disciples feet. When driven from these miserable subterfuges he occupied the rest of his time in railing against Joseph Smith. After Mr. Wilkie had replied, the subject was put to the meeting, and of course Mr. Cribice had a majority. The chairman declared that Mr. Cribice had a majority of hands, but that he himself dissented from the opinion of the majority, Mr. Cribice having failed to establish his statements from Scripture. After the meeting we baptized four, and I think that many more are likely very soon to obey the Gospel, as the result of this discussion.

Extract of a Letter from Elder Henry Cuerden, of Bradford, Yorkshire.

April 1st, 1842.

Dear Brother Ward,

It is with pleasure that I sit down to write you a few lines, praying they may find you in good health, as they leave us all at present. I am glad to say, the Lord is with us, though I scarcely know how to begin to let you know how we have got on up to the present, but I will commence from the time I left Burnley. Satan did indeed try us in various ways, and I thought there was some wheat in Bradford, or else he would not have tried us so much. We were strangers in the town, without a sixpence when we arrived; and all seemed to look very dark; we had no money, no house, no lodgings, but I knew I had not come on a vain errand; no, we were directed to a place by the Spirit, and we got lodgings; and then we had no work. But one day, as we were walking up and down Bradford seeking work, we saw a mill called "*Providence*," and we went to ask for work, knowing that Providence had sent us, and my wife got work; and I went with her dinner, when a man in the mill asked me if I was a stranger in the town, and I said I was. We got into conversation, and he asked me if I attended any place of worship; I told him there were none in that place who believed as we did. He asked what I believed in; I endeavoured to tell him with wisdom. He happened to be a preacher in a society called the Universal Christian Church. He asked me if I would preach for him the Sunday following; I said I would. It was in a little chapel; some were convinced the first time, and I baptized one; it was the preacher who invited me. We organized Bradford branch in the chapel on the 27th of February, with six members, and now, thanks be to the Lord, we have baptized four of their preachers, and we now number twenty-three members, and if the Lord will on Sunday next we are going to baptize some more. We now meet in the chapel three times every Sunday.

We have ordained three of the preachers to the office of priests, and one as a teacher. We believe them to be humble men, and good Saints."

HENRY CUERDEN.

We are much delighted to hear the above news from Bradford, and we assure our brethren that they have a heart-felt interest in our prayers, that the Lord may prosper them in all things, and enable them to act with wisdow and prudence, and preserve them with an eye single to his glory, that he may ever use them as distinguished instruments in his hand, for Christ's sake. Amen.

LIVERPOOL:
Printed and Published by P. P. PRATT, No. 36, Chapel Street, and Sold also by Agents in every Branch of the Church.